



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

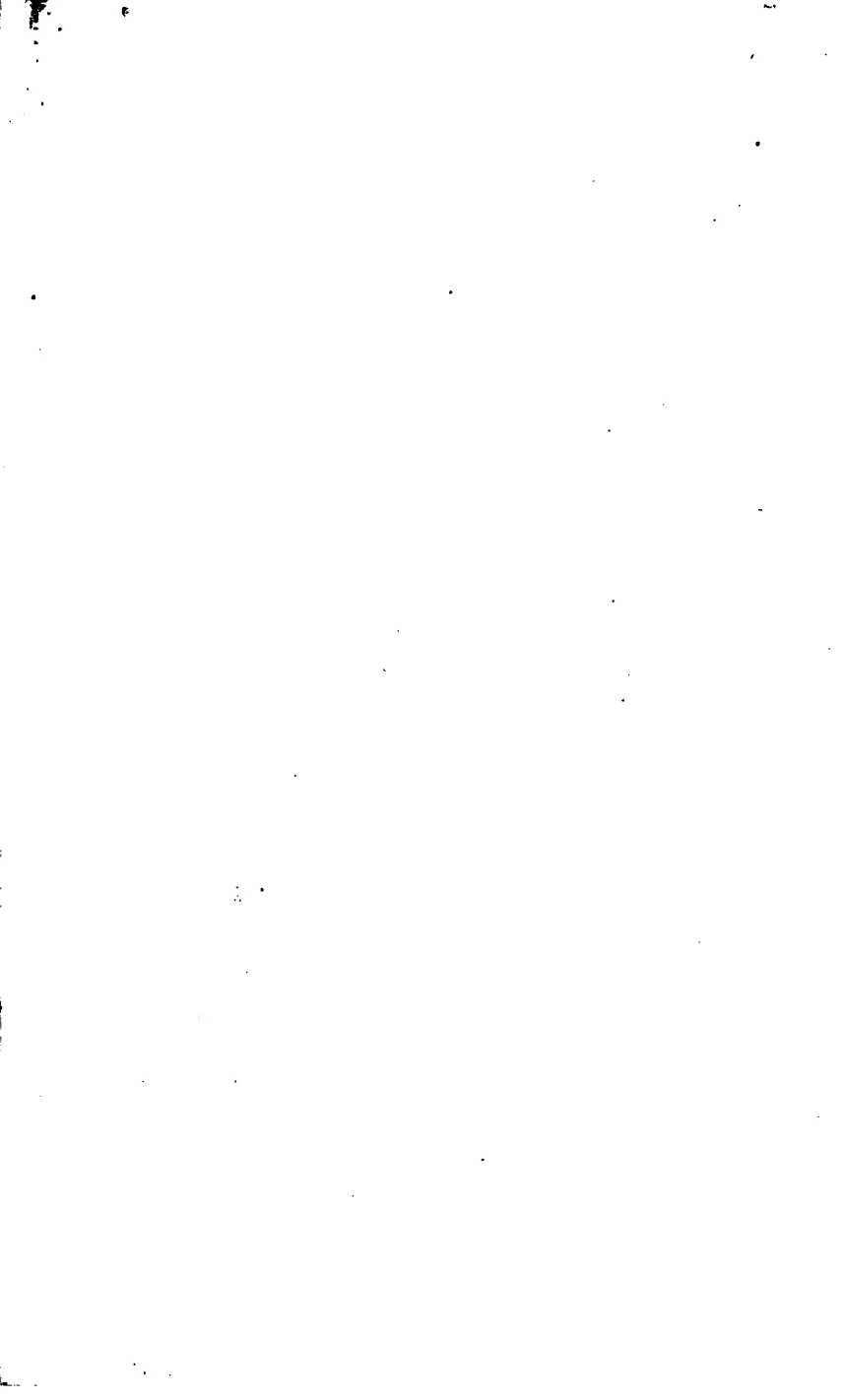
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

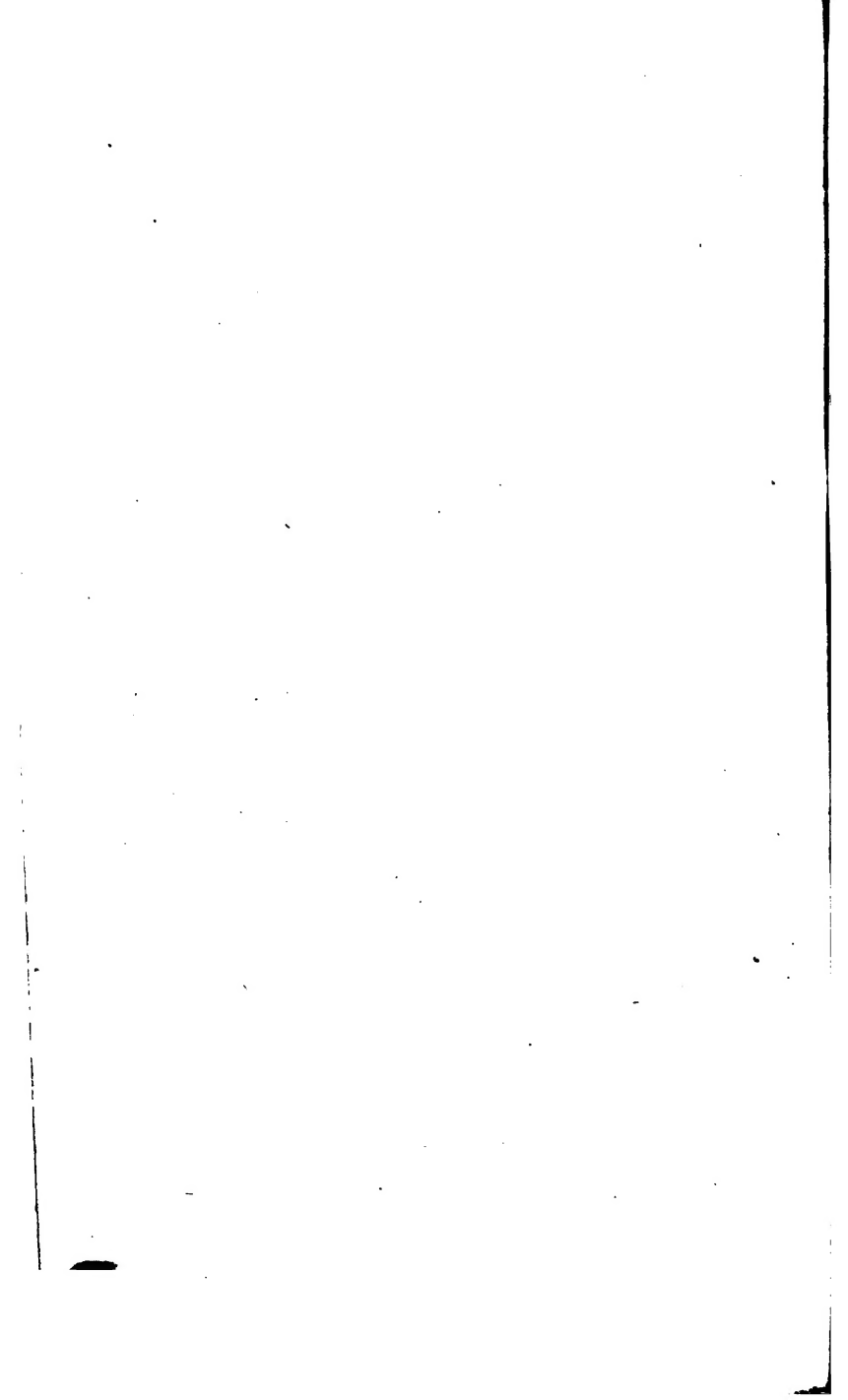
### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

10. d. 24









ROMAIC

OR

MODERN GREEK GRAMMAR.

BY

E. A. SOPHOCLES.

LONDON:

TRÜBNER & CO., 60, PATERNOSTER ROW.

BOSTON: HICKLING, SWAN, & BREWER.

1858.



## INTRODUCTION.

---

"GREEK is read almost everywhere," says Cicero.<sup>1</sup> And the Greek inscriptions of the Alexandrian and Roman periods, found in regions widely remote from each other, in Spain, in Mesopotamia, and from Æthiopia to Sarmatia, attest the correctness of this statement. When, in the course of time, its turn came to stand on the defensive, the language of Greece was enabled by its singular tenacity to resist all external attacks. The modern pronouns, personal endings, case-endings, and numerals, clearly show that the combined forces of barbarism could make no impression upon its centre. The Latin conquered the West; but it retreated somewhat precipitately from Greek ground. The Bulgarians were compelled to adopt the language of their neighbors, the Slavi; but the Slavic had to yield to the Greek wherever it came in immediate contact with it. As to the Turkish population of Greece, they are indebted to their creed rather than to their native pride for the preservation of their Tatar dialect.

THE Romaic or Modern Greek, the language of the modern Greeks, and the leading language of the Levant, is the offspring of Mediæval Greek. In its orthography and etymology it is essentially the same as Ancient Greek. But it differs from the parent stock in many particulars. Thus,

I. All its *vowel-sounds* are isochronous, no distinction being made between long and short.

---

<sup>1</sup> CICERO. pro Arch. 23. Nam si quis minorem gloriæ fructum putat ex Græcis versibus percipi quam ex Latinis, vehementer errat: propterea, quod Græca leguntur in omnibus fere regionibus, Latina suis finibus, exiguis sane, continentur.

II. Its *rhythm* depends not on quantity, as in Ancient Greek, but on accent.

III. In general, the *meanings* of its words do not belong to the ancient language, although for the most part legitimately developed from it.

IV. In its *syntax* it is essentially different from classical Greek.

V. It has discarded the *dual* number.

VI. Masculines and feminines of the classical *third declension* are inflected after the analogy of the first.

VII. The ancient *diminutives* have taken the place of their primitives.

VIII. It has no nouns of the *common gender*.

IX. The relations which, in Ancient Greek, are denoted by the *genitive* and *dative*, are, in Modern Greek, generally expressed by the accusative with prepositions.

X. Its *pronouns*, with the exception of the personal, demonstrative, and interrogative, are periphrastic.

XI. Its *future*, *perfect*, and *pluperfect* are periphrastic, as in English.

XII. The third person of the *imperative* is periphrastic, as in English.

XIII. It has no *middle voice*, the passive supplying its place.

XIV. It has no *optative* mood; its place being supplied by the subjunctive and indicative.

XV. It has no *infinitive*; its place being supplied by the subjunctive with *νά*, or by the indicative with *ἵνα*. Except the infinitive after the auxiliary verbs *θέλω* and *ἔχω*. Except also the infinitive with the article.

XVI. Its *participle active* is indeclinable, as in English.

XVII. Its *perfect participle passive* has no augment whatever.

XVIII. With the exception of *εἶμαι*, *to be*, it has no *verbs in μι*.

XIX. All its prepositions take the accusative.

XX. It has no adverbs in *-ως*.

But important as are these deviations from the classical standard, the modern dialect is so intimately connected with the ancient, that a critical knowledge of the former without a corresponding knowledge of the latter is wholly out of the question. In fact, a Greek's mastery of his mother tongue is just in proportion to his acquaintance with Ancient Greek.

Dialects, in the usual sense of the term, do not exist in Ro-

maic. Provincial vulgarisms, however, are very common. Further, every district has its *accent*, that is, its peculiar modulation of voice. As to the jargon of *Tsakoniá*, in Peloponnesus, it is so unlike the national language that it has no title to be called a genuine Greek dialect. For although a barbarous Romaic, some of its characteristics seem to connect it with the Slavic. And if it can be shown ethnologically that the Tsakonians belong to the Slavic type, they must be regarded as the lineal descendants of the Slavi who settled in Peloponnesus in the eighth century, and finally lost their original language without being able to substitute the Greek in its place.

Previously to the late Greek revolution the best Romaic was spoken at Constantinople, and particularly at Phanári, not because the Constantinopolitans were of purer descent, but simply because, as a body, they were less ignorant than the inhabitants of the provinces. At present the cultivated Modern Greek is not confined to any particular place. It is the language of the educated generally, and of scholars in particular; of course the language of books and newspapers. And as Athens is now the centre of Modern Greek literature, it is natural that the number of those who speak it and write it well should be greater there than in any other city.

### *Antiquity of the Romaic.*

As languages, during their natural development, pass from one stage to another by imperceptible degrees, it is impossible to fix the precise period when Greek began to assume its modern form.

The dialogue, preserved by Theophanes, in which the Greens, the Blues, and Justinian's spokesman appear as interlocutors, affords direct proof that, as late as the sixth century, the language of the common people was Ancient Greek.<sup>2</sup> The style

---

<sup>2</sup> THEOPHANES, p. 279 [A. M. 6024. A. D. 524]. 'Ἀνελθόντα τὰ μέρη ἐν τῷ ἵππικῳ ἀνέκραξαν οἱ τῶν Πρασίνων. "Ἀκτα [acta]. Διὰ Καλοπύδιον [v. l. Καλαπόδιον] τὸν κουβικουλάριον [cubicularium] καὶ σπαθάριον. Οἱ Πράσινοι. "Ἐτη πολλά, Ἰουστινιανὲ ἀγούσσε· τοῦ βίκας [Justiniane auguste, tu vincas]. Ἀδικοῦμαι, μόνε ἀγαθὲ, οὐ βαστάζω· οἶδεν ὁ θεός. Φοβοῦμαι ὀνομάσαι, μὴ πλέον εὐτυχίῃ καὶ μέλλω κινδυνεύειν." Μανδάτωρ [mandator]. "Τίς ἐστὶν οὐκ οἶδα." "Ὁ πλεονεκτῶν με, τρισαύγουστε, εἰς τὰ τζαγγάρια εὕρσκεται." Μανδάτωρ. "Οὐδεὶς ὑμᾶς ἀδικεῖ." Οἱ Πράσινοι. "Εἰς καὶ μόνος ἀδικεῖ με· θεοτόκε, μὴ ἀνακεφαλίσθῃ!" Μανδάτωρ. "Τίς ἐστὶν ἐκεῖ-

of a Procopius was of course superior to that of an ordinary person. But there is a wide difference between *style* and *dialect*.

John Lydus, indeed, intimates that the words ἀπαλαρία, *plate*, αὐγή, *morning*, μαντίον, *cloak*, belonged to the language of the *many*, or the *multitude*, that is, the common people.<sup>3</sup> And we add here, that they are still heard in Greece. But from these three specimens no inference can be drawn that the uneducated Greeks of the sixth century spoke Romaic. For in all highly cultivated languages there are words and forms of words which good speakers and writers avoid. Thus, ὀψάριον (modern ψάρι), for ἰχθύς, *fish*, and the verbal forms φάγεσαι, πίεσαι, ὀδυνᾶσαι, καυχᾶσαι, occur in the New Testament.<sup>4</sup> And in a barbarous Greek inscription, found in Nubia, νηρόν stands for ὕδωρ, *water*; <sup>5</sup> which shows the antiquity of the mediæval and modern νερόν.

In Malchus (A. D. 500?) we find a genitive singular in -η, from -ης, analogous to the Doric -α and -ω, from ᾱς, -ος. Thus, p. 231, Λέοντος τοῦ Μακέλλη.

Theophylactus Simocata informs us that the *masses* gave to ἄμβων the meaning of ὑψηλὸν βῆμα, *high stage*. The modern word for *tribune* is ὁ ἄμβωνας. He observes also, that, in the modern language, the Γερμανοί were called Φράγγοι; which means simply in the Greek of the period in which he lived. Procopius in the same connection uses νῦν, *now*.<sup>6</sup>

vos οὐκ οἶδαμεν." Οἱ Πράσινοι. "Σὺ καὶ μόνος οἶδας, τρισαύγουστε, τίς πλεονεκτεῖ με σήμερον." Μανδάτωρ. "Εἴ τις ἐὰν ἐστὶν οὐκ οἶδαμεν." Οἱ Πράσινοι. "Καλοπόδιος ὁ σπαθᾶριος ἀδικεῖ με, δέσποτα πάντων," κ. τ. λ.

The words Ἄκτα. Διὰ Καλοπόδιον τὸν κουβικουλάριον καὶ σπαθᾶριον seem to form the title of the record or document copied by Theophanes; and if so, they do not belong to the narrative.

<sup>3</sup> JOANNES LYDUS [born about A. D. 490], pp. 11. Ρωμαῖοις δὲ τὸ κανὸν ἐπὶ μὲν τῶν ἱερῶν σατούραν [saturam], ἐπὶ δὲ τῶν εὐωχιῶν ἐπουλαρίαν [from epularis], ἣν ἀπαλαρίαν οἱ πολλοὶ ἐξ ἀγνοίας προσαγορεύουσιν· ἐπούλας [epulas] γὰρ τὰς εὐωχίας Ρωμαῖοις ἔθος καλεῖν. 82. Ἀνίσχων ὁ ἥλιος τὸν ὄρθριον διασκορπίζει καιρὸν, ὃν οἱ πολλοὶ αὐγὴν ὀνομάζουσιν. 178. Ὁ δὲ μανδύης χλαμύδος εἶδος ἐστὶ, τὸ παρὰ τῷ πληθει μαντίον λεγόμενον.

<sup>4</sup> NOV. TEST. Joann. 21, 9. 13.

<sup>5</sup> B. n. 5072, 20. Οὐκ ἔπωκαν νηρόν ἕσω εἰς τὴν οἰκίαν αὐτῶν. The classical νᾶρός, *flowing*, *fluid*, is derived from νᾶω, *to flow*, after the analogy of λαμπρός, ψυχρός, from λάμπω, ψύχω. Its Ionic form would be νηρός, whence νηρόν, and Νηρεὺς, the *Water-God*.

<sup>6</sup> THEOPHYLACTUS SIMOCATA [A. D. 610-629], pp. 333. Ἀπείς

WITH Theophanes (A. D. 758 – 816) we enter the confines of Modern Greek. Besides a host of new words, and ancient words with new meanings, most of which are now actually in use, he has the following grammatical innovations:—

I. The endings -άδες, -άδων, -άδας, in nouns in -ās: pp. 699, 1 οἱ ἀμνηράδες, emirs. 698, 21 τοὺς ἀμνηράδας. 689, 13 τῶν ἀμνηράδων, fathers, as a title. (§ 10, n. 2.) — II. Genitive in -ι from -ις: p. 572 τοῦ Δάνυπρι, τοῦ Δάναστρι. (§ 10, 1, 2.) — III. Metaplastic dative plural: p. 624, 9 ταῖς μυριάδαις, v. l. μυριάσι. (§ 10, 2, 2.) — IV. The endings -ις, -ιν, for -ιος, -ιον: pp. 691, 19 ὁ κύρις. 696, 19 τὸν κύριον. 351, 11 τὸ μαργαριτάριν. 545, 19 ὁ ψάριον. 489, 4 σπαθίν. 260, 2 στιχάριν. (§ 11, 1, 2.) These endings are, strictly speaking, ancient, for they occur in inscriptions referred to the first three centuries of our era. Thus, B. nn. 284, 40 Δημήτρις. 704 τὸ Ἑλευθέριον. 942 τὸν Ἑλλάδιν. 1781 τὸν Ἀφροδείσιν. 4866 [A. D. 115] Ἀντώνις, τὸ ἐνόρμιν. 5013 Ἰουλις. 5031 Κύρις. — V. The ending -έα, denoting the effect produced by an instrument: p. 490, 6 κονταρία, σπαθία. (§ 16, 1.) — VI. The ending -ος for -ων: p. 430, 13 ἀσχήμω, for ἀσχήμονι. (§ 12, n.) — VII. Ἡμισυ, half, indeclinable: p. 624, 9. Ἐν ἄλλαις ὁκτὼ ἡμισυ μυριάδαις. (§ 60, 11.) — VIII. Perfect participle passive without the augment: pp. 241, 13 σιδηρωμένους. 459, 20 καστελλωμένους. 495, 13 πυρπολημένους. 553, 9 ῥινοκοπημένους. 682, 12 σαγματωμένους. (§ 44, 3.) — IX. The verbal ending -ασι for -αν: p. 725, 8 ἐπείρασι v. l. ἀπήρασι, write ἐπήρασι; from ἐπαίρων, to take, of which the imperfect ἔπερην (write ἔπαιρην) occurs in p. 348, 6. (§ 33, n. 4: 45.) Compare Villosion's Anecdotes, Vol. II. p. 122 ἐπιθέασι, for ἐτίθειν. — X. Periphrastic future: pp. 197, 15. Ἐχει εἶναι. 416, 13. Ἐχει ὁ χαγάνος ὑποστρέψαι. (Compare § 33, 6.) — XI. The auxiliary ἄφες, contracted ἄς: pp. 281, 8. Ἄφες κολαζόμεθα, write κολαζώμεθα. 593, 7. Ἄς λαλήσωμεν. 606, 8. Ἄς εἰσελθῶσι. (§§ 84, 4: 35.)

XII. Apposition for adnomination: pp. 699. Δύο χιλιάδες Ἄραβες. 691, 19. Δώδεκα χιλιάδας λαόν. (§§ 31, 1: 49, 3.) — XIII. The accusative for the dative: p. 604, 19. Δηλοῖ αὐτὸν ὅτι, v. l. αὐτῷ. (§ 63.) — XIV. The accusative with γέμω: p. 231, 7. Θησαυρὸν εὖρον γέμοντα ταῦτα. — XV. The present for the future: p. 280, 11. Ὀντως, εἰμὴ ἡσυχάσετε, ἀποκεφαλίζω ὑμᾶς. 346. Εἰ νικήσω τὸν Ὁμηρίτην, Χριστιανὸς γίνομαι. (§ 71, 2.) — XVI. Ἴνα after θέλω: p. 728, 18. Οὐ θέλω ἵνα κοπίδης ἕως τῶν ὠδε. (§ 78, 1.) — XVII. Ἴνα in apposition with οὕτως: p. 555, 9. Ἐστοιχήθη ἡ εἰρήνη οὕτως. Ἴνα ὁ βασιλεὺς παύσῃ, κ. τ. λ. (Compare § 78, 8.) — XVIII. Ὅταν,

ἐπὶ τῶν βημάτων τῶν ὑψηλῶν (ἄμβωνα ταῦτα κατὰ πλήθην ἀποκαλεῖ) τὸ τοῦ τυράννου πρόσταγμα τῷ λαῷ μεταδίδωσι. 245. Φράγγοι δὲ ἄρα οὗτοι τῇ νεωτέρᾳ γλώττῃ κατονομάζονται. (Compare p. 47. Ὅς καὶ Τούρκους ἀποκαλεῖν τοῖς πολλοῖς γνωριμώτερον.) PROCORIUS, Vol. I. p. 319. Γερμανοὺς τε, οἱ νῦν Φράγγοι καλοῦνται.

for *δτε*: pp. 499, 18. \**Όταν ἔφυγεν ὁ Χοσρόης*. 503, 3. \**Όταν τὴν Ἱερουσαλὴμ παρέλαβεν*. 759, 10. \**Όταν . . . ἐπανάστη*. (§ 81, 1.) — XIX. The aorist subjunctive in wishing: *Θεοτόκε, μὴ ἀνακεφαλίσῃ*. See above, n. 2. (§ 85, 2.) — XX. \**Όστε*, for *ἵνα*: p. 417, 5. \**Επεμψεν ὥστε . . . κωλύσῃ*. — XXI. \**Έως*, until, with the accusative: p. 362, 1. \**Έμειναν . . . ἕως τὸ ἅγιον Πάσχα*. (§ 65, 9.) — XXII. \**Άμα*, with the genitive: p. 548, 14. \**Άμα πέντε δρομόνων*. — XXIII. \**Άπό*, from, with the accusative: pp. 460, 3. \**Άπό Ἀλεξάνδρειαν*. 659, 17. \**Άπό δεκάτην τοῦ φεβρουαρίου μηνός*. (§ 64, 1. 2.) — XXIV. \**Άπό*, *apiece*: p. 700, 19. \**Άπό γὰρ χιλιάδος βουνεύρων λαβοῦσαι, one thousand lashes apiece*. (Compare § 60, 4.) — XXV. *Εἰς*, for *ἐν*, in: pp. 105, 13. \**Έδίδασκεν ἐν Κωνσταντινουπόλει, εἰς τὸ εὐκτῆριον τῆς ἁγίας Ἀναστασίας*. 122, 17. *Εἰς προάστειον δὲ κατὰ τὸν Ἀνάπλου διέτριβεν*. 536, 9. \**Ήν δὲ Σαβῶριος εἰς Ἀδριανούπολιν*. (§ 65, 1.) — XXVI. *Πρὸ τοῦ*, *before*, with the subjunctive: p. 489, 11. *Πρὸ τοῦ ἐνωθῶσιν αὐτοῖς οἱ τρισχιλιοι*. (§ 87, 4.) — XXVII. *Σύν*, with the genitive: pp. 454, 9. *Σύν τῶν βασιλικῶν λαυρεάτων*. 657, 12. *Σύν τῶν τειχεῶν*.

The age of Malalas cannot be determined with certainty. As, however, most of the grammatical innovations contained in the work that bears his name belong to the language of the eighth and ninth centuries, it may be assumed that he was contemporary with Theophanes. It would seem, further, that Greek was not his mother tongue.

I. The ending *-es* for *-ai*: pp. 170 *οἱ Αἰνειαίδες*. 331, 7 *οἱ Πέρσες* v. l. *Πέρσαι*. (§ 10, n. 1.) — II. Genitive plural proparoxytone: pp. 267, 6: 285, 4 *κανδήλων* from *ἡ κανδήλα*. (§ 10, n. 3.) — III. Metaplastic dative plural: p. 223, 19 *ταῖς πλάκαις*, from *ἡ πλάκα*, classical *πλάξ πλάκός*. (§ 10, 2, 2.) — IV. The endings *-is*, *-in*, for *-ios*, *-ion*: pp. 293, 13 *κύρις, τοῦ κυροῦ*. 395, 12 *τὸ παρωνύμην* incorrectly for *παρωνίμην*, and that for *παρωνύμιον*. (§ 11, 1, 2.) — V. \**Ημισυ*, *half*, indeclinable: p. 158, 1. *Σκήπτρα δὲ δύο ἡμισυ*. 158, 4. *Τὰ δὲ ἐννέα ἡμισυ*. (§ 60, 11.) — VI. *Εἰμί*, p. 404, 6 *ἤμεθα*, for *ἐσμέν*. (§ 32, 2.) — VII. Participle active in *-οντα*, for *-ον*, and *-έντα*, for *-έν*: pp. 211, 18 *πεσόντα*. 60, 22 *οἰκούντα*. 212, 2 *όντα*. 217, 3 *μέλλοντα*. 235, 12 *παρέχοντα*. 38, 11 *κατενεχθέντα*. (Compare *Κουγκέστα*, XVIII.)

VIII. The accusative for the dative: p. 273, 6. *Τὰ περὶ τοῦ πολέμου ἐμήνυσεν αὐτὸν Τιβεριανός*. (§ 63.) — IX. The present indicative for the imperative: p. 271, 16. \**Ἀναρεῖ οὖν ἕκαστος οὓς ἔχει Πέρσας εἰς ἴδιον αὐτοῦ οἶκον*. (§ 71, 5.) — X. The article before interrogative words: pp. 206, 17. *Καὶ γνοὺς περὶ τῶν Ἰουδαίων τῆς Ἱερουσαλὴμ τὸ τί πέπραχαν*. 231, 17. *Καὶ ἐπηρώτησε τὴν Πυθίαν τὸ διατί οὐκ ἔδοθη αὐτοῖς ἀπόκρισις*. (§ 80, 8.) — XI. *Κάν* (καὶ ἄν) after a conditional relative word: p. 33, 2. *Τὰς τῶν προβάτων ἐρέας οἶαι κάν ἦσαν, ταύτας ἐποιοῦν ἱμάτια*. (§ 81, 3.) — XII. \**Άμα*, with the genitive: pp. 219, 22. \**Άμα τῷ αὐτῷ Ἀγρίππᾳ στρατηγῷ καὶ στρα-*



πιστικῶν δυνάμεων αὐτοῦ. 51, 15. Φορεύσας ἅμα τοῖς [write τῆς] αὐτῆς πολλούς. 95, 10. Ἄμα τῆς Αἰθρας. — XIII. Ἐως, as far as, *up to*, with the accusative: p. 309, 7. Ἐως τὸ γόνυ τοῦ ἱππου. (§ 65, 5.) — XIV. Ἀπό, *by, for* ὑπό, after passive forms: pp. 26, 6. Ἐκλήθσαν ἀπὸ τῶν Περσῶν Πάρθοι. 26, 13. Ἐκλήθη ἀπὸ τῶν Αἰγυπτίων Τρισμέγιστος Ἑρμῆς. 69, 6. Διοικουμένη δὲ ἀπὸ τῶν νῶν Πίκου. (§ 64, 6.) — XV. Εἰς for ἐν, *in*: pp. 94, 3. Ἀνετράφη εἰς τὰ βασίλεια τοῦ Ἀτρείως. 29, 21. Ἐμειναν αὐτοὶ ἐκεῖ εἰς τὴν Συρίαν. (§ 65, 1.) — XVI. Μετά, *with*, followed by the accusative: p. 90, 11. Τῶν δὲ Κορινθίων μετὰ τοὺς Λακεδαιμονίους ἐβασίλευσε τότε Ἀλήτης. (§ 67, 1.)

Leo Grammaticus has the ending -εs for -αι. Thus, p. 78, 14 Σκύθες v. l. Σκύθαι, from Σκύθης. (§ 10, n. 1.)

The anonymous biographer of Leo Armenius (Scriptor Incertus de Leone Bardae Filio) uses the following grammatical innovations: —

I. The ending -ουν for -ουσι: p. 359, 13. κυριεύουν for κυριεύουσι. (§ 33, n. 1.) — II. The accusative for the dative: p. 352, 11. Δηλοῖ τὸν πατριάρχην ὅτι ὁ λαὸς σκανδαλίζεται διὰ τὰς εἰκόνας. (§ 63.) — III. The auxiliary ἄs for ἄφες: p. 354, 21. Ἄs καταβάσωμεν ἐκεῖθεν τὴν εἰκόνα. (§ 84, 4.) — IV. Ἐκ with the accusative: p. 359. Ἐκ τοὺς εὐγενοὺς, write εὐγενοὺς, for εὐγενεῖς. (§ 18, 3.)

Leo the Philosopher (A. D. 886–911), in his “Tactica,” employs a considerable number of new words in addition to the following grammatical innovations: —

I. The ending -ος for -ης: 19, 13 χειροπλήθους, from χειρόπληθος, for χειροπληθής. (§ 18, 3.) — II. Ἰδικός, *own*, as in Romaic. 11, 22. Καὶ τινας ἰδικούς σου ἀνθρώπους πιστούς. 14, 93. Διὰ τῶν ἰδικῶν αὐτῶν ἀρχόντων. (§ 26.) — III. The ending -εσαι: 9, 40 ἐπίγεσε (write ἐπέιγεσαι), from ἐπείγομαι. (§ 38, n. 1.)

IV. Ἵνα with the indicative: 12, 51. Ἵνα μὴ καταπατοῦνται. 12, 55. Ἵνα συστέλλουσιν. — V. Ἵνα forming the subject of ἐστίν: 9, 1. Δέον σοι τοίνυν . . . ἵνα παραγγέλλης, sc. ἐστίν. 12, 53. Πρέπον ἐστίν ἵνα . . . ἔχῃ. (§ 78, 6.) — VI. Ἵνα in commands or decrees: 9, 28. Ἐὰν δὲ διὰ μακρᾶς ὁδοῦ μέλλης πορεύεσθαι, . . . ἵνα ἐθίξῃς τὰ στρατεύματα περιπατεῖν ἐν τάξει. 12, 55. Ἀπὸ τότε δὲ ἵνα συστέλλουσιν αὐτὰ καὶ ἐν τοῖς θηκαρίοις αὐτῶν ἀποτιθῶσιν. 17, 24. Εἰς δὲ τὰς τοιαύτας ὁδοιπορίας ἵνα ἔχῃς ὁδηγούς. (§ 84, 3.) — VII. The subjunctive in commands or decrees: 8, 3. Εἰ μὲν τις ἀδικηθῇ παρὰ τινος, τῷ ἀρχοντι τοῦ τάγματος προσέλθῃ. 8, 7. Εἴ τις ἐλεγχθῇ . . . τῇ ἐσχάτῃ τιμωρίᾳ ὑποβληθῇ. 9, 38. Ἀποστέλλῃς δὲ καὶ τινας καθ'αλλήλους. — VIII. Οὐ for μή, in the protasis: 9, 40. Ἐὰν οὐ μέλλῃς. 9, 75. Ἐὰν δὲ οὐ χωροῦνται. 12, 41. Εἰ μὲν . . . οὐ δύνανται φθάσειν. (§ 88, 9.)

Constantine Porphyrogenitus distinctly tells us that he wrote in the common and spoken language;<sup>7</sup> which implies that, in his time, the language of scholars was neither spoken nor common. In fact, in his "Life of Basil," probably his earliest work, he himself employs the artificial style of that period. His other productions abound in Romaic words. In most of his grammatical innovations he has been anticipated by his predecessors. We notice the following:—

I. The ending -αῖς for -αι. De Basil. p. 318 σενδαῖς. See note 7. (§ 10, n. 1.) — II. The ending -ης, for -ις, -ιος. De Adm. p. 236, 22 Ἀρμένης. (§ 11, 1, 2.) — III. Neuters in -ιον G. -ίμου or -ίματος. De Cer. pp. 779, 2. 12 ἀλλαξίματος, ἀλλαξιμάτων. 157, 14 ἀλλαξίματα. (§ 11, 1, 3.) — IV. The ending -έα for -ία. De Cer. p. 752, 12 ποδέα. (Compare § 16, 1.) — V. The ending -ῆ for -ές. De Cer. p. 325, 11. Μονογενῆ λόγε τοῦ Πατρός. (§ 12, 2.) — VI. The ending -ικος proparoxytone. De Adm. p. 72, 2 πάρδικος. (§ 20.) — VII. The ending -έινος for -ινος. De Cer. p. 670, 15 πετρεῖνος. (§ 20, -έινος.) — VIII. Σᾶς, for ὕμων. De Cer. pp. 36, 14: 38, 22. Πολυχρόμιον ποιήσει [write ποιήσῃ] ὁ θεὸς τὴν ἁγίαν βασιλείαν σας εἰς πολλὰ ἔτη. (§ 23, 1.) — IX. Τῶν, for αὐτῶν. De Cer. p. 295, 10. Πολλὰ τῶν τὰ ἔτη. 295, 15. Πολλὰ καὶ καλὰ τῶν τὰ ἔτη. (§ 23, 4.) — X. Ἐνα for ἓν, one. De Cer. p. 121, 1. Καθ' ἓνα ἕκαστον βῆμα. (§ 31, 1, 1.) — XI. Εἶσε (write εἶσαι), from εἰμί. De Cer. p. 250, 10. Εἶσε πατρίκιος. De Adm. 139, 12 ἦτον, for ἦν. (§§ 82, 2: 38, n. 1.) — XII. Periphrastic future. De Cer. p. 489, 9. Οὐς ἔχει ἀρίσκειν, for ὀρίσαι. (§ 36.) — XIII. Subjunctive with the ending of the indicative. De Cer. p.

<sup>7</sup> PORPHYROGENITUS [A. D. 905–959], De Cer. pp. 5, 2. Ὡς ἂν δὲ σαφῆ καὶ εὐδιάγνωστα εἶεν τὰ γεγραμμένα, καὶ καθωμλημένη καὶ ἀπλουστερά φράσει κεχρήμεθα, καὶ λέξεσι ταῖς αὐταῖς καὶ ὀνόμασι τοῖς ἐφ' ἑκάστῳ πράγματι πάλαι προσαρμοσθεῖσι καὶ λεγομένοις. 619, 3. Ἰστέον ὅτι ἀπὸ τῆ πρώτῃ ἡμέρᾳ [sic] τῆς γεννήσεως τοῦ πορφυρογεννήτου παιδὸς ὑφειλόμενον ἐστὶ γίνεσθαι, ὃ ἡ κοινὴ συνήθεια λοχόζεμα καλεῖ. De. Adm. pp. 68, 8 Διὰ κοινῆς καὶ καθωμλημένης ἀπαγγελίας διδάξαι σε ἔσπευσα. 152, 21 Σέρβλοι [servuli] δὲ τῇ τῶν Ρωμαίων διαλέκτῳ δοῦλοι προσαγορεύοντα· ὅθεν καὶ σέρβουλα ἡ κοινὴ συνήθεια τὰ δουλικῶς [sic] φησιν ὑποδήματα, καὶ τερβουλιανούς τοὺς τὰ εὐτελῆ καὶ πενυχρὰ ὑποδήματα φοροῦντας. De Basil. pp. 232, 1. Ἐπεφέρετο δὲ καὶ τὸ ρόπαλον τὸ βασιλικὸν ἐπὶ τῆς ζώνης αὐτοῦ, ὃ βαρδούκιον οἷδε καλεῖν ἡ συνήθεια. 299, 17. Προσὴν δ' αὐτοῖς ἀναλόγως καὶ πλῆθος μονοπαρώνων καὶ πεντηκοντόρων, ἃς σακτούρας καὶ γαλέας ὀνομάζειν εἰώθασι πάνπολλων. 318, 12. Συνδόνια ἔργα παμποικίλια, ἃ δὴ νῦν παραφθαρέντος τυχὸν τοῦ ὀνόματος τῇ τῶν πολλῶν ἀμαθίᾳ λέγεται σενδαῖς, ἑκατόν, λινομαλοτάρια, ἑκατόν (καλὸν γὰρ ἐπὶ τούτοις κοινολεγεῖν).

211, 14. 'Οτε πληρώσουσιν τὰ μέρη τὰ δέκα τῆς ἀκατορείου καὶ εἰπώσι v. l. εἴπωσι. (§ 34, n. 1.)

XIV. Apposition for adnomination. De Adm. p. 232, 19. Σχολα-  
ρῖκα ζυγὴν μίαν. 233, 1. Τὴν ζυγὴν τὰ σχολαρίκια. 243, 8. Λογέ-  
ριον κεντηνάριον ἔν. (§ 49, 3.) — XV. Σοῦ for σοί. De Cer. p.  
376, 3. Καλὴ σου ἡμέρα, *Good morning to you.* Compare p. 599, 10.  
Καλὴ ἡμέρα ὑμῖν, ἄρχοντες. (§ 63, 4.) — XVI. The accusative for  
the dative. De Cer. pp. 12, 12. Ἐπιδίδωσκον . . . τὸ λιβελλάριον  
τὸν δεσπότην. 520, 5. Λέγει τὸν ἀδμυσουνάριον ἀπελθόντα εἰσῆσαι τὸν  
λογοθέτην. (§ 63.) — XVII. The accusative after ἐκτιμᾶσθαι. De  
Adm. p. 232, 21. Ἐκτιμηθέν καὶ αὐτὸ λίτρας δέκα. (§ 68, 1.) —  
XVIII. Ἵνα after ὀφείλω. De Adm. p. 269, 22. Ὀφείλουσι . . . ἵνα  
δεσμεύωνται. (§ 78, 1.) — XIX. Νά for ἵνα. De Cer. p. 693, 4.  
Ὀφείλει διδῶναι λίτρας Ζ, δηλονότι νὰ ἔχει [write ἔχη] ῥόγαν νομίσματα  
ΒΒ. (§ 78, 1.) — XX. Τό before interrogative sentences. De Adm.  
p. 220, 13. Λεπτομερῶς περιέχον τὸ τί ὀφείλουσι παρέχειν. (§ 80, 8.)  
— XXI. Ἐάν omitted before θέλῃς. De Adm. p. 117, 18. Ἀπελ-  
θε μετὰ τοῦ πλούτου σου, θέλῃς εἰς τὴν χώραν σου, θέλῃς ἀλλαχοῦ.  
(§ 82, 6.) — XXII. Ἄμα with the subjunctive. De Cer. p. 391,  
19. Ἄμα εἰσέλθῃ, *As soon as he enters.* (§ 81, 3.) — XXIII. Ἐως,  
*as far as*, with the accusative. De Adm. p. 99, 1. Ἀγῆλθεν ἕως τὴν  
Κωνσταντινούπολιν. (§ 65, 5.) — XXIV. Ἀπ' ἐκεῖσε, *thence.*  
De Adm. p. 148, 9. (§ 88, 2.) — XXV. Μετὰ, *with*, followed by  
the accusative. De Adm. 144, 11. Συμπεθερίας μετὰ τοὺς Τούρκους  
καὶ ἀγάπας ἔχοντες. (§ 67, 2.)

One of the successors of Theophanes (tenth century) makes  
use of the expression, *the common and impure language*,<sup>\*</sup> which  
evidently means the language of the illiterate. In the collec-  
tion entitled "Theophanes Continuatus" we find the following  
grammatical innovations: —

I. Genitive in -υ; from -υς, analogous to -η from -ης: p. 427, 4  
Ἄλν ποταμοῦ. Compare B. A. p. 1196 Καμῦς, Δαρδῦς, Κλαυσοῦς, Καρ-  
δῦς, Διονῦς, G. Καμῦ, D. Καμῦ, and so on. (§ 12, 2.) — II. Voca-  
tive in -ι, for -ιε: pp. 72, 19 κύρι οἰκονόμει. 356, 1 κύρι Θεόδωρε. (§ 11,  
1, 2.) — III. The ending -ᾶς: pp. 198, 17 Κρασᾶς, *vintner*, as a  
proper name. 656, 22 (Symeon Magister) Κεφαλᾶς, *big-headed*, given  
to the Emperor Basil. (§ 16, 1.) — IV. The adjective ending -ος  
for -οῦς: p. 724, 3 (Symeon Magister) Ἀργυρός, as a proper name.  
(§ 18, 4.) — V. Periphrastic future subjunctive: p. 639, 18. Εἰ ἦν  
ὀρθὸς Χριστιανὸς, οὐκ εἶχε μαγαρίσαι, *would not have renounced his re-  
ligion.* (Compare § 33, 8.)

\* THEOPHANES Continuatus, pp. 96, 14. Ἄ ἡ κοινὴ γλῶττα καὶ μὴ  
καθαρὰ καλεῖ χειρνιβόξεστα. 181, 8. Καὶ λιβάδιον παράκειται Γῶριν  
ἀγροικικῇ φωνῇ καλούμενον.

Cedrenus (A. D. 1057) attempted to write in Ancient Greek, but with indifferent success. His work contains but few grammatical innovations.

I. Genitive in *-ῆς*, from *-ῆς*. Vol. II. p. 171, 5 τοῦ Ἰαννῆ. (§ 10, 1, 2.) — II. Augmentative ending *-ᾶς*. Vol. I. p. 472, 24 Τραχηλᾶς, *Bullneck*, Constantine's nickname. Vol. II. p. 607, 3 Μιχαηλᾶς, *big Michael*. (§ 16, 3, 3.) — III. The numeral adverb *ἐπτάι*, *seven times*. Vol. I. p. 305, 20. Ἐπτάι Π' ΦΞ', *Seven times eighty are five hundred and sixty*. (§ 31, 3.) — IV. Apposition for adnomination. Vol. II. p. 19, 13. Σύρους Ἰακωβίτας πλῆθος πολὺ. (§ 49, 3.)

Scylitzes recognizes the existence of the *common dialect*, from which he cites the following proverb: Ἐὼ σε ἔκτισα, φοῦρνε · ἐὼ ἵνα σε χαλάσω; \* in the Romaic of the present day, Ἐγὼ σέ ἔκτισα, φοῦρνε, ἐγὼ νὰ (or θὰ) σέ χαλάσω, *I built thee, O oven, I will demolish thee*.

Anna Comnena also alludes to the *common dialect*.<sup>10</sup> She has preserved the following popular tetrastich (§ 91, 3):

Τὸ σάββατον τῆς Τυρινῆς  
Χαρῆς, Ἀλέξιε · ἐνόησές το.  
Καὶ τὴν δευτέραν τὸ πρωῒ  
εἶπα, "Καλῶς, γεράκιον μου."

In two of his poems, Ptochoprodromus uses a language which is fundamentally the same as the Romaic of the present day. So that he may with propriety be regarded as *the earliest Modern Greek author* of whom we have any knowledge. The prologues and epilogues of these effusions are in what may be called barbarous Ancient Greek.<sup>11</sup> We give here some of his grammatical peculiarities.

I. N annexed to words ending in a vowel: φόρειν, ἐκτενίσθην, γέιτοναν, τινάν, ὑπόδημαν, βραδύν, ἐκαθέζουν, ἐσέν. — II. The ending

\* SCYLITZES [eleventh century], pp. 643, 12. Τὸ δημῶδες τοῦτο καὶ καθημαξευμένον ἐπιλέγων · "Ἐὼ σε ἔκτισα, φοῦρνε · ἐὼ ἵνα σε χαλάσω." 644, 1. Στίφος στρατιωτικὸν ἀποστείλας (Βαράγγους αὐτοὺς ἡ κοινὴ ὀνομάζει διάλεκτος).

<sup>10</sup> ANNA COMNENA, pp. 395. Βλάχους τούτους ἡ κοινὴ καλεῖν οἶδε · διάλεκτος. 98, 8. Ἀισμάτιον αὐτῷ ἀνεπλέξαντο, ἐξ ἰδιώτιδος μὲν συγκείμενον γλώττης. . . . "Τὸ σάββατον τῆς Τυρινῆς χαρεῖς [write χαρῆς], Ἀλέξιε, ἐνόησές το, καὶ τὴν δευτέραν τὸ πρωῒ εἶπα καλῶς γεράκιον μου."

<sup>11</sup> THEODORUS PTOCHOPRODROMUS (A. D. 1143 – 1180). His στίχοι πολιτικοί are contained in the first volume of Coray's *Atakta*. Paris, 1828.

-es or -ais for -ai: τὲς τέσσαρες γωνίαις. (§ 10, n. 1.) — III. The accent of proparoxytone nouns and adjectives retains its place: ὁ καπνοῖα γειτόνισσας, δευτέρην, σκουμπροπαλαμυδόπαστον. (§§ 10: 18, 1.) — IV. Augmentative endings -α, -ούρα: κομμάτα, κομματούρα. (§ 16, 3, 2.) — V. The adjective ending -εία for -εία: τὰς μακρίας μύτας. — VI. The article οἱ for αἱ: οἱ ἀρχόντισσες, οἱ σάρκες. (Compare § 22, n. 2.) — VII. Ἀτός, self: thus, Ἀτός του γίνεται ἰατρός. (§ 23, 3.) — VIII. Ἐαυτόν, self: thus, τρέφε τὸν ἑαυτόν σου. (§ 24.) — IX. Ποῦ or Ὅπου, for ὅς, who. (§ 30, 5.) — X. The verbal ending -όνω or -ώνω, from the classical -όω: πετσόνω, σηκίονω. (§ 43, 2.) — XI. Ἐν, ἔνε, ἔνι, εἶνε, for ἐστί, or εἰσί. (§ 32, n. 2.) — XII. Periphrastic future by means of θέλω and the infinitive: thus, 2, 514 θέλεις σύρειν, the first example of the kind. (§ 33, 4.) — XIII. Future subjunctive by means of νά and the imperfect or aorist indicative: νά ᾤζουν, νά μέδιδαν, νά ᾤμαθα. (§ 34, 3.) — XIV. Imperfect passive proparoxytone: ἤρχομην and ἤρχουμουν, νά ῥγάζουμουν, γίνουμουν. — XV. The ending -ντασι for -ντο: thus, 2, 272 ἐπουλούντασι for ἐπωλούντο. — XVI. The accusative for the dative: passim.

XVII. The accusative for the genitive after numeral adverbs: ἀπαξ τὸν χρόνον, once a year. — XVIII. Νά, and Διὰ νά, as in the Greek of the present day. — XIX. Εὐθὺς τό, followed by the aorist infinitive, is equivalent to the Modern Εὐθὺς ποῦ, as soon as: thus, 1, 119. Εὐθὺς τὸ βράσειν τὸ θερμὸν, λέγει πρὸς τὸ παιδίον του. — XX. All the prepositions take the accusative: 2, 634 σὺν τὴν ζήτησιν. As to the Hebraistic use of σὺν, in examples like the following, it originated in the ignorance of the translator, who mistook εἰς, the sign of the accusative, for a preposition. SEPTUAGINT. Eccl. 3, 17. Σὺν τὸν δίκαιον καὶ σὺν τὸν ἀσεβῆ κρινεῖ ὁ θεός. 7, 30. Ἐποίησεν ὁ θεὸς σὺν τὸν ἄνθρωπον εὐθὺς. AQUILA'S translation (in Origen's Hexapla), Gen. 1, 1. Ἐν κεφαλαίῳ ἐποίησεν ὁ θεὸς σὺν τὸν οὐρανὸν καὶ σὺν τὴν γῆν. — XXI. Οὐδέν for οὐ, not. The form Δέν occurs only as a various reading: thus, 1, 71 ποτέ δέν ἐκτενίσθη, v. l. ποτέ του οὐκ ἐκτενίσθη, probably the true reading.

The "Book of the Conquest of Romania and of the Morea" by the Franks (French, Italians), now ascertained to be a translation from the French, belongs to the fourteenth century, and represents the Romaic of that period.<sup>12</sup> From the abuse it heaps upon the Greeks, because they on more than one occasion deceived the truth-loving Franks, but chiefly because the Latins were unable to induce that stiff-necked, perfidious, lying people to recognize the apostolic claims of the Holy Father, it is

<sup>12</sup> Βιβλίον τῆς Κουγκέστας τῆς Ρωμανίας καὶ τοῦ Μωραῖως (sic). Published by Buchon in the second volume of his "Recherches Historiques." Paris, 1845.

not difficult to perceive that the translator, as well as the original author, was a member of the Western Church.

The following are some of its grammatical innovations. (K. stands for *Κουκίστα*: Π. for *Πρόλογος*.)

I. Paroxytone genitives plural of the first declension. K. 160 *χώρων*. 1324 *ἐκκλησίων*. — II. The ending *-τάδες* from *-τής*. Π. 1049 *τοὺς καταπατητάδες*. — III. Accusative plural the same as nominative plural. Π. 63 *τοὺς ἄρχοντας*, write *ἄρχοντες*. — IV. Feminines in *-ι* for *-ις*. Π. 40 *τῆς Δύσις*. 769 *τὲς αἴρεςες*. K. 687 *τῶν κρίσων* for *κρίσεων*. — V. Feminines in *-ο* for *-ος*. K. 127 *τῆς Κόρινθος*. 247 *τῆς Πελοπόννησος*. 7254 *μεῖ ἐξοδες μεγάλες*. — VI. Genitive in *-άτου*, from *-α*. K. 3385 *ἀνατελμάτων*. — VII. Masculines in *-έσι*; *ὁ Ντζεφρές, τοῦ Ντζεφρέ, τὸν Ντζεφρέν, Γεοφφί, πασιμ*. — VIII. The article *ἡ* for *αἱ*. K. 1059 *ἡ συμφωνιάς*. 4631 *ἡ ἐκκλησίας*. — IX. *Ἄτός* or *Ἀπατός*, *self*, in several places. — X. The relative *ὁποῖος* with or without the article. Π. 1332 *τοὺς ὅποιους*, v. l. *τοὺς ὁποίους*. K. 4831 *τὸ ὅποιον*. 1440 *τὰ ὅποια κάστρη*. 5223 *μεῖ ὅποιον ἔχει φουσσάτον*. — XI. *Εἰς θαι* or *Εἰς ται*, infinitive of *εἶμαι*. — XII. Periphrastic future. Π. 168 *θέλει εἶσθαι*. K. 4831 *θέλει εἶσται*. Π. 367 *θέλουν ἀρματώσουσι*. 825 *θα τοὺς πιστεύση*. 248 *θέλουν ὀρίσει*. 260 *διὰ τὰ μᾶς θέλῃς ἴδει*. 600 *θέλουν κοστίσει*. K. 1846 *θέλω παύσει*. — XIII. Continued future indicative. K. 645 *θέλουν δουλεύει*. — XIV. Pluperfect active. Π. 81 *εἶχε ὁμόσει*. K. 3608 *εἶχες βάλει*. 3611 *εἶχες τοὺς νικημένους*. 360 *εἶχαςι χαλάσαςι*. By means of *εἶμαι*: Π. 390 *ἦσαν ἐπάροντα*, for *εἶχαν ἐπάρει*. 1274 *ἦτον ἀποθανών*. K. 1093 *ἦτον ποιήσοντα*, for *εἶχαν ποιήσει*. 2500 *ἦτον ἀποστειλόντα*. — XV. Future subjunctive. Π. 170 *ἦθελεν εἶσθαι*. 368 *ἦθελεν ἐνεμείνει*. K. 1205 *δείξει το ἦθελε*. — XVI. Periphrastic future subjunctive, equivalent to the aorist subjunctive. Π. 8 *ὅστις ἀπῆλθε 'ς τὴν Συρίαν τὰ ἔχη προσκυνήσει*. 64 *τὰ ἔχουν μείνει*. 73 *τὰ τὰ ἔχω σωμαρχήσει (σιταρχήσει)*. 531 *τὰ σὲ ἔχω εἰπεῖ*. — XVII. Infinitives in *-ει*. K. 660 *δουλεύει*. 678 *ἐκπληρεῖ*. 2169 *ἄρχισεν λαλεῖ*. — XVIII. Participle active indeclinable. Π. 18 *ἰδόντας*. 28 *θρηνώντας*. 89 *κουρσεύοντας, κερδίζοντας*. 390 *ἐπάροντα*. 1048 *διαβύοντα*. K. 847 *ἐλπίζοντα*. 1093 *ποιήσοντα*. According to Mazaris, the aorist participle in *-οντα* first made its appearance in Laconia. He gives the following specimens (Boissonade's Anecd. Vol. III. p. 164): *πιάσοντα, σφίζοντα, δόσοντα*. — XIX. Imperfect indicative passive. K. 4220 *ἐθυμάσουν*. 4221 *ἐκανχῆσσουν*. 3432 *ἐκαθέτον* for *ἐκάθετο*. 3486 *ἐσκοπίζοντον* for *ἐσκοπίζετο*. 1441 *ἔρχονταν* for *ἔρχοντο*. Π. 1259 *ἐγίνονταν* for *ἐγίνοντο*. Third person plural in *-ησαν*. Π. 538 *ἐρχόντησαν*. K. 2148 *ἡγαπούνησαν*. 2860 *εὕρισκόντησαν*. 4693 *ἐκαθεζόντησαν*. Mazaris refers this ending to the dialect of Laconia, and gives *ἡρχόντησαν, καθεζούνησαν*, as examples. (Boisson. Anecd. Vol. III. p. 164.) — XX. Periphrastic future indicative passive. K. 4526 *θέλουσιν βαλθῇ*. — XXI. Periphrastic pluperfect passive. K. 7747 *ἦσαν ἀποσταθέντα*. — XXII. Aorist imperative passive in *-σου*. K. 7596 *πλη-*

ροφορέσου. — XXIII. The accusative or genitive for the dative: passim.

XXIV. Παροῦ (παρ' οὗ), for παρά, than. K. 4282. Ὅπου εἶχε θάρρος εἰς αὐτοὺς πλέον παροῦ 'ς ἐκείνους. (§ 64, 13.) Compare ARISTOTEL. de Plant. 1, 4, 16. Καὶ ἐκείσε κρειττόνως αὐξάνουσι παρὸ ἀλαχοῦ. 2, 2, 20. Κυριώτερον συμβέβηκε τῷ ὕδατι τὸ εἶναι στοιχείῳ παρὸ τῇ γῇ. — XXV. \*Ἀν ἐν ὅτι. Π. 566. \*Ἀν ἐν ὅτι ἀρέσουν τον, *If so be they will (or may) please him; If so be they please him.* — XXVI. The article τὸ followed by the infinitive is equivalent to the modern Εὐθὺς ποῦ, *as soon as*. Π. 338. Χαρὰν μεγάλην ἔλαβε τὸ ἀκούσει τὸ μαντάτον. 859. Τὸ ἰδεῖ τὲς σκάλες ἔδραμαν. K. 4455. Τὸ ἰδεῖ τον ὁ ῥύη Μαφρὲς ἐπροσηκώθηκέ τον. Sometimes τὸ is followed by the aorist subjunctive. Π. 554. Τὸ ἰδοὺν τὸ πλῆθος τῶν Φραγκῶν . . . ἐδράμασιν. — XXVII. \*Ἐως οὐ νά, or Ὡς οὐ νά, with the subjunctive. Π. 1065. \*Ἐως οὐ νά τοὺς προφέρωσιν. K. 906. Ὡς οὐ νά μάθῃ τίποτε. — XXVIII. \*Ἐως εἰς, *until*. K. 6661. \*Ἐως εἰς τὴν ζωὴν του. — XXIX. Μέχρι εἰς, *as far as*. Π. 647. Μέχρι 'ς Ἀνδριανούπολιν. — Οὐδέν for οὐ, *not*, passim.

Emmanuel Georgilás (Ἐμμανουὴλ Γεωργιλλᾶς), a native of Rhodes, belongs to the latter part of the fifteenth century. He wrote several insipid poems in Romaic verse. About the same time, the story of *Apollonius of Tyre* (Ἀπολλωνίου τοῦ ἐν Τύρῳ) was translated into Romaic from the Latin romance *Apollonius Tyrius*, the supposed prototype of Shakespeare's *Pericles Prince of Tyre*.

The Romaic portion of the *Turcograecia*<sup>13</sup> represents the language of the sixteenth century. The participle ἔσσοντας, from εἶμαι, occurs in it perhaps for the first time (pp. 79. 111). In the same century Demetrios Zenos (Δημήτριος ὁ Ζήνος) translated the *Batrachomyomachia* into the *common language* (κοινὴ γλῶσσα), as he calls the Romaic. This translation Martin Crusius (A. D. 1526 – 1607) translated into Latin.

It appears, then, that, as soon as ignorance rendered the spoken language unfit for elaborate composition, those who made any pretensions to scholarship began to conform their style to the earlier models; and the result was a dialect resembling the ancient Attic chiefly in its external form. Such is the language of Cedrenus, Scylitzes, Anna Comnena, Bryennius, Ptochoprodromus (except his Romaic verses), Tzetzes, Eustathius, Nicetas, Nicephorus Gregoras, Acropolites, Pachymeres, Cantacuzenus, Ducas, Codinus, Phrantzes, Chalcocondy-

<sup>13</sup> In the *Historia Politica et Patriarchica Constantinopoleos*. Bonn, 1849.

les, and other later Byzantine writers. This artificial and often barbarous Greek continued to be used by the educated from the tenth century until quite recently. And because, after the fall of Constantinople, learning among the Greeks had been almost exclusively confined to the clergy, it received the appellation of *the ecclesiastical style* (τὸ ἐκκλησιαστικὸν ὕφος).

In the last half of the last century the lettered Greeks, especially such as had studied in Western Europe, began to propose the cultivation of the spoken language. But the question soon arose: "If the popular dialect is to be the basis of the written, which of its many case-endings and personal endings shall be generally adopted?" On the one hand, those who knew little or nothing of Ancient Greek were for retaining the vulgarisms and irregularities peculiar to the Romaic, asserting at the same time, with all the confidence of ignorance, that the language of the common people was neither more nor less than a slight modification of the ancient Æolic and Doric, and should be called Æolo-Doric. And it was called Æolo-Doric. The λογιώτατοι,<sup>14</sup> on the other hand, with their usual want of judgment, demanded the instant, or at least the speedy, restoration of the language of Thucydides and Demosthenes, as *they* understood these authors. But men of real learning adopted a middle course, which has finally prevailed. The principles now virtually recognized by sound scholars may be thus stated:—

I. The ancient inflections are, as far as practicable, to be preferred to the corresponding modern and mediæval inflections.

II. All unnecessary barbarous or foreign words and idioms are to be banished.

---

<sup>14</sup> The Greek *loghiotatos* is of ancient date. During the most flourishing period of his existence, which means when he was paid well for his services, he enjoyed the appellation of *Sophistes*. In later times he degenerated into *Lexiphanes* and *Onomatotheras*. He figures in the "Jests" of Hierocles under the name of *Scholasticus*. His titles increased inversely as his attainments. So that in the eleventh and twelfth centuries he became *Most Blessed*, *Superhonorab*le, *Prince of Philosophers*, *Wise*, *Most Wise*. A few years ago he prided himself upon his intimate knowledge of the mysteries contained in the fourth book of the grammar of Theodorus Gazes. His contempt for his mother tongue was so great, that he always wrote in what his admirers were pleased to call Ancient Greek. In connection with his favorite theme, he is now dreaming of the restoration of the Byzantine empire.



III. All new words are to be formed by derivation and composition, after the analogy of the ancient language.

IV. The ancient orthography of words of Greek origin is to be preserved. But the radical portion of words of obscure or foreign origin is to be spelled in the simplest manner, as it is sounded.

### *Romaic Pronunciation.*

IN his orthographical rules, Chæroboscus seems to recognize some of the leading features of the Romaic pronunciation. Thus, when he gravely informs us that, in *ἀλιτήριος*, AI is written with an I, and TH with an H, we are to infer that he did not distinguish between H and I. The age of this grammarian is uncertain. But the fact that he does not take into account the *quantity* of the vowels renders it highly probable that he lived some time after the beginning of the sixth century. (See below.)

Theognostus wrote in the reign of Leo the Philosopher, to whom he addresses his work on Orthography. His rules favor the notion that the pronunciation of the ninth century was essentially the same as that of the present day. Thus, the rule, that the syllable E in a radical word before a double consonant cannot be written with an AI, implies that he pronounced AI like E. (The rules of Chæroboscus and Theognostus are found in Cramer's *Anecdota*, Vol. 2. 1.)

The anecdote of the illiterate patriarch who read *Ματθαῖον* in four syllables, *Ματθαῖον*,<sup>15</sup> throws no new light on the sound of AI; for it has been shown in another place that AI was a monophthong as early as the third century. (See *History of the Greek Alphabet and Pronunciation*, p. 68.)

### *Antiquity of Accentual Rhythm.*

THE *τροπάριον* of the Greek ritual is a short hymn. The word is the diminutive of *τρόπος*, and is equivalent to the Latin *modulus*, the diminutive of *modus*. A *τροπάριον* containing a comprehensive view, or the substance, of a church feast, is called *κοντάκιον*, *breviarium*, the diminutive of *κοινός*, *brevis*. In some respects the *κοντάκιον* admits of being compared with the *Collect* of the Episcopal Church. An *ὠδὴ*, *ode*, consists of a number of *τροπάρια*, the first of which is called *εἰρμός*, *joint*. All the *τροπάρια* of an *ὠδὴ* have the rhythm of its *εἰρμός*. In this connection the *τροπάριον* corresponds to the ancient *στροφὴ*

<sup>15</sup> GLYCAS, p. 527 [reign of Copronymus].

for *δε*: pp. 499, 18. Ὅταν ἔφυγεν ὁ Χοσρόης. 503, 3. Ὅταν τὴν Ἱερουσαλὴμ παρέλαβεν. 759, 10. Ὅταν . . . ἐπανέστη. (§ 81, 1.) — XIX. The aorist subjunctive in wishing: Θεοτόκε, μὴ ἀνακεφαλίσῃ. See above, n. 2. (§ 85, 2.) — XX. Ὡς τε, for ἵνα: p. 417, 5. Ἐπεμψεν ὥστε . . . κωλύσῃ. — XXI. Ἔως, until, with the accusative: p. 362, 1. Ἐμειναν . . . ἕως τὸ ἅγιον Πάσχα. (§ 65, 9.) — XXII. Ἀμα, with the genitive: p. 548, 14. Ἀμα πέντε δρομόνων. — XXIII. Ἀπό, from, with the accusative: pp. 460, 3. Ἀπὸ Ἀλεξάνδρειαν. 659, 17. Ἀπὸ δεκάτην τοῦ φεβρουαρίου μηνός. (§ 64, 1. 2.) — XXIV. Ἀπό, apiece: p. 700, 19. Ἀπὸ γὰρ χιλιάδος βουνεύρων λαβοῦσαι, one thousand lashes apiece. (Compare § 60, 4.) — XXV. Εἰς, for ἐν, in: pp. 105, 13. Ἐδίδασκεν ἐν Κωνσταντινουπόλει, εἰς τὸ εὐκτῆριον τῆς ἁγίας Ἀναστασίας. 122, 17. Εἰς προάστειον δὲ κατὰ τὸν Ἀνάπλουν διέτριβεν. 536, 9. Ἦν δὲ Σαβῶριος εἰς Ἀδριανούπολιν. (§ 65, 1.) — XXVI. Πρὸ τοῦ, before, with the subjunctive: p. 489, 11. Πρὸ τοῦ ἐνωθῶσιν αὐτοῖς οἱ τρισχιλίοι. (§ 87, 4.) — XXVII. Σύν, with the genitive: pp. 454, 9. Σύν τῶν βασιλικῶν λαυραάτων. 657, 12. Σύν τῶν τευχέων.

The age of Malalas cannot be determined with certainty. As, however, most of the grammatical innovations contained in the work that bears his name belong to the language of the eighth and ninth centuries, it may be assumed that he was contemporary with Theophanes. It would seem, further, that Greek was not his mother tongue.

I. The ending *-es* for *-ai*: pp. 170 οἱ Αἰνειάδες. 331, 7 οἱ Πέρσες v. l. Πέρσαι. (§ 10, n. 1.) — II. Genitive plural proparoxytone: pp. 267, 6: 285, 4 κανδήλων from ἡ κανδήλα. (§ 10, n. 3.) — III. Metaplastic dative plural: p. 223, 19 ταῖς πλάκαις, from ἡ πλάκα, classical πλάξ πλακός. (§ 10, 2. 2.) — IV. The endings *-is*, *-in*, for *-ios*, *-ion*: pp. 293, 13 κύρις, τοῦ κυροῦ. 395, 12 τὸ παρωνύμην incorrectly for παρωνύμιν, and that for παρωνύμιον. (§ 11, 1, 2.) — V. Ἡμισυ, half, indeclinable: p. 158, 1. Σκῆπτρα δὲ δύο ἡμισυ. 158, 4. Τὰ δὲ ἐννέα ἡμισυ. (§ 60, 11.) — VI. Εἰμί, p. 404, 6 ἤμεθα, for ἐσμέν. (§ 32, 2.) — VII. Participle active in *-οντα*, for *-ον*, and *-έντα*, for *-έν*: pp. 211, 18 πεσόντα. 60, 22 οἰκοῦντα. 212, 2 ὄντα. 217, 3 μέλλοντα. 235, 12 παρέχοντα. 38, 11 κατενεχθέντα. (Compare Κουγκέστα, XVIII.)

VIII. The accusative for the dative: p. 273, 6. Τὰ περὶ τοῦ πολέμου ἐμήνησεν αὐτὸν Τιβεριανός. (§ 63.) — IX. The present indicative for the imperative: p. 271, 16. Ἀναίρει οὖν ἕκαστος οὓς ἔχει Πέρσας εἰς ἴδιον αὐτοῦ οἶκον. (§ 71, 5.) — X. The article before interrogative words: pp. 206, 17. Καὶ γνούς περὶ τῶν Ἰουδαίων τῆς Ἱερουσαλὴμ τὸ τί πέπραχαν. 231, 17. Καὶ ἐπηρώτησε τὴν Πυθίαν τὸ διατί οὐκ ἐδόθη αὐτοῖς ἀπόκρισις. (§ 80, 8.) — XI. Κἄν (καὶ ἂν) after a conditional relative word: p. 33, 2. Τὰς τῶν προβάτων ἐρέας οἶαι κἂν ᾗσαν, ταύτας ἐποιοῦν ἱμάτια. (§ 81, 3.) — XII. Ἀμα, with the genitive: pp. 219, 22. Ἀμα τῷ αὐτῷ Ἀγρίππᾳ στρατηγῷ καὶ στρα-

τιωτικῶν δυνάμεων αὐτοῦ. 51, 15. Φονεύσας ἅμα τοῖς [write τῆς] αὐτῆς πολλούς. 95, 10. Ἄμα τῆς Αἰθρας. — XIII. Ἐως, as far as, *up to*, with the accusative: p. 309, 7. Ἐως τὸ γόνυ τοῦ ἵππου. (§ 65, 5.) — XIV. Ἀπό, *by*, for ὑπό, after passive forms: pp. 26, 6. Ἐκλήθησαν ἀπὸ τῶν Περσῶν Πάρθοι: 26, 13. Ἐκλήθη ἀπὸ τῶν Αἰγυπτίων Τρισμύγιστος Ἑρμῆς. 69, 6. Διοικουμένη δὲ ἀπὸ τῶν νύων Πίκου. (§ 64, 6.) — XV. Εἰς for ἐν, *in*: pp. 94, 3. Ἀνετράφη εἰς τὰ βασίλεια τοῦ Ἀτρέως. 29, 21. Ἐμειναν αὐτοὶ ἐκεῖ εἰς τὴν Συρίαν. (§ 65, 1.) — XVI. Μετά, *with*, followed by the accusative: p. 90, 11. Τῶν δὲ Κορινθίων μετὰ τοὺς Λακεδαιμονίους ἐβασίλευσε τότε Ἀλήτης. (§ 67, 1.)

Leo Grammaticus has the ending -εs for -αι. Thus, p. 78, 14 Σκύθες v. l. Σκύθαι, from Σκύθης. (§ 10, n. 1.)

The anonymous biographer of Leo Armenius (Scriptor Incertus de Leone Bardae Filio) uses the following grammatical innovations: —

I. The ending -ουν for -ουσι: p. 359, 13. κυριεύουν for κυριεύουσι. (§ 33, n. 1.) — II. The accusative for the dative: p. 352, 11. Δημοὶ τὸν πατριάρχην ὅτι ὁ λαὸς σπανδαλίζεται διὰ τὰς εἰκόνας. (§ 63.) — III. The auxiliary ᾶs for ᾶφες: p. 354, 21. Ἄs καταβάσωμεν ἐκεῖθεν τὴν εἰκόνα. (§ 84, 4.) — IV. Ἐκ with the accusative: p. 359. Ἐκ τοὺς εὐγενούς, write εὐγενούς, for εὐγενείς. (§ 18, 3.)

Leo the Philosopher (A. D. 886 – 911), in his “Tactica,” employs a considerable number of new words in addition to the following grammatical innovations: —

I. The ending -ος for -ης: 19, 13 χειροπλήθους, from χειρόπληθος, for χειροπληθής. (§ 18, 3.) — II. Ἰδικός, *own*, as in Romain. 11, 22. Καὶ τινὰς ἰδικούς σου ἀνθρώπους πιστούς. 14, 93. Διὰ τῶν ἰδικῶν αὐτῶν ἀρχόντων. (§ 26.) — III. The ending -εσαι: 9, 40 ἐπίγεσε (write ἐπείγεσαι), from ἐπείγομαι. (§ 38, n. 1.)

IV. Ἰνα with the indicative: 12, 51. Ἰνα μὴ καταπατοῦνται. 12, 55. Ἰνα συστέλλουσιν. — V. Ἰνα forming the subject of ἐστὶ: 9, 1. Δέον σοι τοίνυν . . . ἵνα παραγγέλλης, sc. ἐστίν. 12, 53. Πρέπον ἐστὶν ἵνα . . . ἔχη. (§ 78, 6.) — VI. Ἰνα in commands or decrees: 9, 28. Ἐὰν δὲ διὰ μακρᾶς ὁδοῦ μέλλης πορεύεσθαι, . . . ἵνα ἐθίξης τὰ στρατεύματα περιπατεῖν ἐν τάξει. 12, 55. Ἀπὸ τότε δὲ ἵνα συστέλλουσιν αὐτὰ καὶ ἐν τοῖς θηκαρίοις αὐτῶν ἀποτιθῶσιν. 17, 24. Εἰς δὲ τὰς τοιαύτας ὁδοπορίας ἵνα ἔχης ὁδηγούς. (§ 84, 3.) — VII. The subjunctive in commands or decrees: 8, 3. Εἰ μὲν τις ἀδικηθῇ παρά τινος, τῷ ἄρχοντι τοῦ τάγματος προσέλθῃ. 8, 7. Εἴ τις ἐλεγχθῇ . . . τῇ ἐσχάτῃ τιμωρίᾳ ὑποβληθῇ. 9, 38. Ἀποστέλλης δὲ καὶ τινὰς καβαλάριους. — VIII. Οὐ for μή, in the protasis: 9, 40. Ἐὰν οὐ μέλλης. 9, 75. Ἐὰν δὲ οὐ χωροῦνται. 12, 41. Εἰ μὲν . . . οὐ δύνανται φθάσειν. (§ 88, 9.)

Constantine Porphyrogenitus distinctly tells us that he wrote in the common and spoken language;<sup>7</sup> which implies that, in his time, the language of scholars was neither spoken nor common. In fact, in his "Life of Basil," probably his earliest work, he himself employs the artificial style of that period. His other productions abound in Romaic words. In most of his grammatical innovations he has been anticipated by his predecessors. We notice the following:—

I. The ending -αῖς for -αι. De Basil. p. 318 σενδαῖς. See note 7. (§ 10, n. 1.) — II. The ending -ης, for -ις, -ιος. De Adm. p. 236, 22 Ἀρμένης. (§ 11, 1, 2.) — III. Neuters in -ιον G. -ίμου or -ίματος. De Cer. pp. 779, 2. 12 ἀλλαξίματος, ἀλλαξιμάτων. 157, 14 ἀλλαξίματα. (§ 11, 1, 3.) — IV. The ending -έα for -ία. De Cer. p. 752, 12 ποδεία. (Compare § 16, 1.) — V. The ending -ῆ for -ές. De Cer. p. 325, 11. Μονογενῆ λόγε τοῦ Πατρός. (§ 12, 2.) — VI. The ending -ικος proparoxytone. De Adm. p. 72, 2 πάρδικος. (§ 20.) — VII. The ending -έινος for -ινος. De Cer. p. 670, 15 πετρίνιος. (§ 20, -έινιος.) — VIII. Σᾶς, for ὕμων. De Cer. pp. 36, 11: 38, 22. Πολυχρόμων ποιήσει [write ποιήση] ὁ θεὸς τὴν ἀγίαν βασιλείαν σας εἰς πολλὰ ἔτη. (§ 23, 1.) — IX. Τῶν, for αὐτῶν. De Cer. p. 295, 10. Πολλὰ τῶν τὰ ἔτη. 295, 15. Πολλὰ καὶ καλὰ τῶν τὰ ἔτη. (§ 23, 4.) — X. Ἐνα for ἐν, one. De Cer. p. 121, 1. Καθ' ἓνα ἕκαστον βῆμα. (§ 31, 1, 1.) — XI. Εἴσε (write εἴσαι), from εἰμί. De Cer. p. 250, 10. Εἴσε πατρίκιος. De Adm. 139, 12 ἦτον, for ἦν. (§§ 32, 2: 38, n. 1.) — XII. Periphrastic future. De Cer. p. 489, 9. Οὐς ἔχει ὀρίσειν, for ὀρίσαι. (§ 36.) — XIII. Subjunctive with the ending of the indicative. De Cer. p.

---

<sup>7</sup> PORPHYROGENITUS [A. D. 905–959], De Cer. pp. 5, 2. Ὡς ἂν δὲ σαφῆ καὶ εὐδιάγνωστα εἶεν τὰ γεγραμμένα, καὶ καθωμλημένη καὶ ἀπλουστερά φράσει κεκρήμεθα, καὶ λέξεσι ταῖς αὐταῖς καὶ ὀνόμασι τοῖς ἐφ' ἑκάστῳ πράγματι πάλαι προσαρμοσθεῖσι καὶ λεγομένοις. 619, 3. Ἰστέον ὅτι ἀπὸ τῆ πρώτῃ ἡμέρᾳ [sic] τῆς γεννήσεως τοῦ πορφυρογεννήτου παιδὸς ὀφειλόμενον ἐστὶ γίνεσθαι, ὃ ἡ κοινὴ συνήθεια λοχόζεμα καλεῖ. De. Adm. pp. 68, 8 Διὰ κοινῆς καὶ καθωμλημένης ἀπαγγελίας διδάξαι σε ἔσπευσα. 152, 21 Σέρβλοι [servuli] δὲ τῇ τῶν Ρωμαίων διαλέκτῳ δοῦλοι προσαγορεύονται· ὅθεν καὶ σέρβουλα ἡ κοινὴ συνήθεια τὰ δουλικῶς [sic] φησὶν ὑποδήματα, καὶ τζερβουλιανούς τοὺς τὰ εὐτελῆ καὶ πενιχρὰ ὑποδήματα φοροῦντας. De Basil. pp. 232, 1. Ἐπεφέρετο δὲ καὶ τὸ ρόπαλον τὸ βασιλικὸν ἐπὶ τῆς ζώνης αὐτοῦ, ὃ βαρδούκιον οἷδε καλεῖν ἡ συνήθεια. 299, 17. Προσὴν δ' αὐτοῖς ἀναλόγως καὶ πλῆθος μυοπαρώνων καὶ πεντηκοντόρων, ἃς σακτούρας καὶ γαλέας ὀνομάζειν εἰώθασι πάντοτε. 318, 12. Σινδόνια ἔργα παμποικίλα, ἃ δὴ νῦν παραφθαρέντος τυχὸν τοῦ ὀνόματος τῇ τῶν πολλῶν ἀμαθίᾳ λέγεται σενδαῖς, ἑκατὸν, λινομαλοτάρια, ἑκατὸν (καλὸν γὰρ ἐπὶ τούτοις κοινολεκτεῖν).

211, 14. \*Οτε πληρώσουσιν τὰ μέρη τὰ δατα τῆς ἀναγορεύσεως καὶ εἰπousi v. l. εἴπωσι. (§ 34, n. 1.)

XIV. Apposition for adnomination. De Adm. p. 232, 19. Σχολαρίκια ζυγὴν μίαν. 233, 1. Τὴν ζυγὴν τὰ σχολαρίκια. 243, 8. Λογάριον κεντηνάριον ἐν. (§ 49, 3.) — XV. Σοῦ ἰor σοί. De Cer. p. 376, 3. Καλὴ σου ἡμέρα, *Good morning to you*. Compare p. 599, 10. Καλὴ ἡμέρα ὑμῖν, ἄρχοντες. (§ 63, 4.) — XVI. The accusative for the dative. De Cer. pp. 12, 12. Ἐπιδίδωσιν . . . τὸ λιβελλάριον τὸν δεσπότην. 520, 5. Λέγει τὸν ἀδμυστουάλιον ἀπελθόντα εἰσάξει τὸν λογοθέτην. (§ 63.) — XVII. The accusative after ἐκτιμᾶσθαι. De Adm. p. 232, 21. Ἐκτιμῆθεν καὶ αὐτὸ λίτρας δέκα. (§ 68, 1.) — XVIII. Ἵνα after ὀφείλω. De Adm. p. 269, 22. Ὀφείλουσι . . . ἵνα δεσμεύωνται. (§ 78, 1.) — XIX. Νά for ἵνα. De Cer. p. 693, 4. Ὀφείλει διδῶναι λίτρας Ζ', δηλονότι νὰ ἔχει [write ἔχη] βόγαν νομίσματα IB. (§ 78, 1.) — XX. Τό before interrogative sentences. De Adm. p. 220, 13. Λεπτομερῶς περιέχον τὸ τί ὀφείλουσι παρέχειν. (§ 80, 8.) — XXI. Ἐάν omitted before θέλῃς. De Adm. p. 117, 18. Ἀπελθε μετὰ τοῦ πλούτου σου, θέλῃς εἰς τὴν χώραν σου, θέλῃς ἀλλαχοῦ. (§ 82, 6.) — XXII. Ἀμα with the subjunctive. De Cer. p. 391, 19. Ἀμα εἰσέλθῃ, *As soon as he enters*. (§ 81, 3.) — XXIII. Ἐως, *as far as*, with the accusative. De Adm. p. 99, 1. Ἀνῆλθεν ἕως τὴν Κωνσταντινούπολιν. (§ 65, 5.) — XXIV. Ἀπ' ἐκεῖσε, *thence*. De Adm. p. 148, 9. (§ 88, 2.) — XXV. Μετὰ, *with*, followed by the accusative. De Adm. 144, 11. Συμπεθερίας μετὰ τοὺς Τούρκους καὶ ἀγάπας ἔχοντες. (§ 67, 2.)

One of the successors of Theophanes (tenth century) makes use of the expression, *the common and impure language*,<sup>8</sup> which evidently means the language of the illiterate. In the collection entitled "Theophanes Continuatus" we find the following grammatical innovations: —

I. Genitive in -υ; from -υς, analogous to -η from -ης: p. 427, 4. Ἄλυ ποταμοῦ. Compare B. A. p. 1195 Καμῦς, Δαρδῦς, Κλανῦς, Καρδῦς, Διονῦς, G. Καμῦ, D. Καμῦ, and so on. (§ 12, 2.) — II. Vocative in -ι, for -ιε: pp. 72, 19 κύρι οἰκονόμει. 356, 1 κύρι Θεόδωρε. (§ 11, 1, 2.) — III. The ending -ās: pp. 198, 17 Κρασᾶς, *vintner*, as a proper name. 656, 22 (Symeon Magister) Κεφαλᾶς, *big-headed*, given to the Emperor Basil. (§ 16, 1.) — IV. The adjective ending -ος for -οὺς: p. 724, 3 (Symeon Magister) Ἀργυρός, as a proper name. (§ 18, 4.) — V. Periphrastic future subjunctive: p. 639, 18. Εἰ ἦν ὀρθὸς Χριστιανὸς, οὐκ εἶχε μαγαρίσαι, *would not have renounced his religion*. (Compare § 33, 8.)

<sup>8</sup> THEOPHANES Continuatus, pp. 96, 14. \*Α ἡ κοινὴ γλῶττα καὶ μὴ καθαρὰ καλεῖ χερνιβόξεστα. 181, 8. Καὶ λιβάδιον παράκειται Γύριν ἀγρική φωνὴ καλούμενον.

## Accentual Trochaic.

Id. Nub. 1045. Vesp. 241. 244. Lys. 313. 365.

Καίτοι τίνα γνώμην ἔχων ψέγεις τὰ θερμὰ λουτρά;

Σίμβλων δέ φασι χρημάτων ἔχειν ἅπαντες αὐτόν.

Ἐπ' αὐτόν ὡς κολουμένους ὦν ἠδίκησεν· ἀλλὰ.

Τίς ξυλλάβοιτ' ἂν τοῦ ξύλου τῶν ἐν Σάμῳ στρατηγῶν;

Ἄπτον μόνον Στρατυλλίδος τῷ δακτύλῳ προσελθών.

## Rhyme.

RHyme is recognized by the classical poets, although they never seem to go after it. They only use it when it comes to them.

SOPHOCLES, Aj. 765. 766.

Ἐγὼ γὰρ δὴ φῶτὸς ἠπατημένη,

Καὶ τῆς παλαιᾶς χάριτος ἐκβεβλημένη.

In the longer οἰκοὶ of the ἀκάθιστος ὕμνος, rhyme is of frequent occurrence. In its κοντάκιον, the second line rhymes with the first, and the fifth with the fourth. (See above.)

In long poems rhyme began to be regularly employed about the latter part of the fifteenth century. The earliest production in rhyme is the *Description of the Plague of Rhodes*, by Emmanuel Georgilás, already mentioned.

## Origin of the Name Romaic.

WHEN Constantine the Great transferred the seat of empire to Byzantium he called it Νέα Ρώμη,<sup>24</sup> *New Rome*, in contradistinction to Πρεσβυτέρα Ρώμη,<sup>25</sup> *Elder Rome*, or simply Ρώμη, *Rome*. The popular name, however, was, and still continues to be, Κωνσταντινούπολις, *Constantinople*, that is Κωνσταντίνου πόλις,<sup>26</sup> *the city of Constantine*. The appellation *New Rome* is now obsolete, except in connection with the titles of its bishop. Thus, Γρηγόριος ἐλὲν θεοῦ ἀρχιεπίσκοπος Κωνσταντινουπόλεως Νέας Ρώμης καὶ οἰκουμενικὸς πατριάρχης, *Gregory by the mercy of God Archbishop of Constantinople which is New Rome, and universal Patriarch*.

After that memorable event, the name of Ρωμαῖοι,<sup>27</sup> *Romans*, was applied to the Greeks, as well as to the genuine Romans.

<sup>24</sup> CONCIL. CONSTANT. I. can. Γ'. JOANNES LYDUS, p. 193, 21. THEOPHANES, p. 42 [A. M. 5821. A. D. 321]. CHRONICON PASCHALE, p. 529 [A. D. 330].

<sup>25</sup> MENANDER, p. 328, 2.

<sup>26</sup> EUNAPIUS, p. 93, 20.

<sup>27</sup> CEDRENIUS, Vol. I. p. 454, 16 [A. D. 268 – 270]. Compare ZONARAS, Vol. II. p. 605, 5.

The subjects of the Byzantine emperor were sometimes distinguished from the ἱσπεῖοι Ῥωμαῖοι,<sup>28</sup> *Western Romans*, by the adjective ἑῶι,<sup>28</sup> *Eastern*. The emperor's domain was known as Ῥωμανία,<sup>29</sup> *Romania, the country of the Romans*, a derivative of Ῥωμᾶνος,<sup>30</sup> *Romānus, Roman*.

The Greeks being thus changed into Romans, it was natural that the name of their language should undergo a corresponding transformation. The adjective Ῥωμαῖκος (trisyllabic), less correctly Ῥωμαῖκος, is derived from Ῥωμαῖος, after the analogy of the classical Ἀχαικός from Ἀχαιός. Hence ἡ Ῥωμαῖκη γλῶσσα, or simply τὰ Ῥωμαῖκα,<sup>31</sup> *Romaic, the language of the Romans*.

The educated Greeks in general, and the *loghiótati* in particular, have an instinctive aversion to the word Ῥωμαῖος, with its derivatives, not because it makes them Romans, but because it is associated with bondage, ignorance, and degradation. Consequently the spoken language has been designated by the following adjectives: ἡ ἀπλῆ, ἡ ἀπλοελληνική, ἡ χυδαία, ἡ σημερινή, ἡ τωρινή, ἡ κοινή, ἡ νέα, ἡ νεωτέρα, ἡ Γραικική, ἡ νεοελληνική. The last of these appellations is evidently the most appropriate. As to the expression ἡ Ἑλληνική γλῶσσα, or simply τὰ Ἑλληνικά, it is regularly applied to the ancient language of Greece.

THE name which the ancient Greeks gave themselves was that of Ἑλλῆνες, *Hellenes*. During the Ptolemaic and subsequent periods, the Jews of Alexandria and other places out of Palestine used this term also in the sense of *pagans, idolaters, gentiles, heathens*,<sup>32</sup> apparently because they regarded the Greeks as the most prominent Gentile nation with which they were acquainted. This signification passed into the works of the Fathers and other Christian authors.<sup>33</sup> Theophanes and his successors apply the epithet Ἑλλαδικοί,<sup>34</sup> *natives of Hellas*, to the inhabitants of Greece; Ἑλλῆνες being used in its Jewish acceptance. The late Greek revolution has restored the an-

<sup>28</sup> PRISCUS, p. 151, 12. 16.

<sup>29</sup> THEOPHANES, p. 532, 12.

<sup>30</sup> PORPHYROGENITUS, De Adm. p. 125, 19. Ῥωμᾶνοι, the colonists sent from Rome to Dalmatia by Diocletian.

<sup>31</sup> Κουγκέστα, 2805. Ῥωμαῖκα τὸν ἀπεκρίθη. DUCAS, p. 188, 8. Τὴν κοινὴν γλῶτταν Ῥωμαίων.

<sup>32</sup> SEPTUAGINT. Es. 9, 12 Ἑλλῆνας, *Philistines*. Macc. 2, 11, 24: 2, 4, 13. 15. NOV. TEST. Marc. 7, 26. Compare Matt. 15, 22.

<sup>33</sup> PROCOPIUS, Bell. Pers. p. 131, 10.

<sup>34</sup> THEOPHANES, p. 623, 12. THEOPHANES Continuatus, p. 399, 12. LEO GRAMMATICUS, p. 294, 2.

cient name. But out of Greece Independent, the common people prefer their *Ρωμαῖοι* and *Ρωμαίικα*, and are not very desirous of being descended from Pericles, or even from Alexander the Great. Meanwhile the Jewish and patristic meaning of Ἑλλη-  
-*nes* continues to be devoutly recognized by all those who are deeply versed in martyrology and other branches of ecclesiastical biography equally edifying.

THE Ἕλληνες of history were originally called *Γραικοί*,<sup>35</sup> the prototype of the Latin *Graeci*, *Greeks*. The Byzantines, as also the Modern Greeks, sometimes use this term, but almost always as the representative of the Western *Graecus*. Thus, *Εἰμαι Γραικός*, *I am a Greek*, regularly implies, as the (or you) *Franks* call us.<sup>36</sup>

*The Latin Element of the Romaic.*

AFTER Greece was reduced to a Roman province, a number of Latin words and idioms crept into its language. But it was not till after Constantinople became the capital of the Roman world that the Latin succeeded in forcing upon the Greek, chiefly through the influence of the court, a few formative endings. In process of time, the Latin disappeared from Byzantium, and the descendants of the Romans who had settled in the East<sup>37</sup> finally adopted the Greek.<sup>38</sup> So that, in the tenth century, the only remnants of the language of Rome were certain sentences chanted on stated occasions.<sup>39</sup>

The following are the formative endings borrowed from the Latin :

-άριος, -arius. EUNAPIUS, p. 74, 12 *νοτάριος*, *notarius* PROCOPIUS, Vol. II. p. 289 *Καβαλλάριος*, as a proper name, from *Ca-*  
*ballus*. JOANNES LYDUS, p. 205, 10 *καγκελλάριος*, *cancellarius*.

-αριά, in numeral substantives, from -arius, in such words as *binarius*, *denarius*.

<sup>35</sup> ARISTOTEL. *Meteor.* 1, 14, 15. PARIAN MARBLES (B. n. 2374, 10. 11). EUSEBIUS, *Chron.* I. p. 25. PHOTIUS, *Lex. Ραϊκούς*. HESYCHIUS, *Γραικιστί*, Ἑλληνιστί. *Γραικός*, Ἑλλην. *Ραῖκος*, Ἑλλην. STEPHANUS BYZANTIUS, *Γραικός*, ὁ Ἑλλην. EUSTATHIUS, p. 890, 14.

<sup>36</sup> PRISCUS, p. 190, 20. PROCOPIUS, *Bell. Goth.* pp. 93. 136. THEOPHANES, p. 705.

<sup>37</sup> THEOPHANES, p. 34, 9.

<sup>38</sup> PORPHYROGENITUS, *De Them.* p. 13, 2. *Τὴν πάτριον καὶ Ρωμαϊκὴν γλῶτταν ἀποβαλόντες.*

<sup>39</sup> IDEM, *De Cer.* chapters 74, 75.



- άτος, -atus. JOANNES LYDUS, p. 169, 22 λαγκιολάτος, from lanceola.  
 -άτον, -atum. THEOPHANES, pp. 375, 2 μανδάτον, mandatum. 361, 12 φоссάτον, from fossatus.  
 -ούλα, -ula: πορτούλα, portula.  
 -ούρα, -ura. PROCOPIUS, Vol. I. p. 290, 6 κλεισούρα, a narrow pass.  
 -άτωρ, -άτορας, ator: βιγλάτορας, watchman, φυλακάτορας, jailer.  
 -πουλος, pullus (puer). THEOPHANES Continuatus, p. 379, 3 Γαβριηλόπουλος. CEDRENIUS, Vol. II. p. 434, 23. Κόμητος ὄντες παῖδες καὶ διὰ τοῦτο κομητόπουλοι ὀνομαζόμενοι.

The *Venetians* left behind them a large number of Italian words, and the following endings:

- άνος, -ano (Latin -anus), paroxytone. Βενετσιάνος, Περσιάνος, Ναπολιτάνος.  
 -άρω, -are, used only in verbs of Italian origin: βολτατσάρω, to beat, a nautical term, from volta.  
 -ίρω, -ire: φαλίρω, to fail.  
 -έζος, -ese: Έγγλέζος, Inglese, Englishman, Φραντσέζος, Francese, Frenchman.

The Κουγκέσσα contains a small number of *French* words, most of which are now obsolete. Words of undoubted *Spanish* origin are of very rare occurrence in Romaic.

### *The Gothic Element of the Romaic.*

THE Goths, Vandals, and Gepidæ were different tribes of the same race.<sup>40</sup> Dexippus and Eunapius apply to them the generic term *Scythians* (Σκύθαι), which means little else than *Northern Barbarians*. The *Goths* made their first appearance in Greece in the third century.<sup>41</sup> In the latter part of the fourth, they overran Thrace, Macedonia, and Thessaly.<sup>42</sup> And under Alaric they devastated Megaris and Peloponnesus.<sup>43</sup> About the middle of the fifth they appear in Illyria.<sup>44</sup> The *Vandals* under Genseric plundered the greater part of Greece in the fifth century.<sup>45</sup> The *Gepidæ* are mentioned in connection with the

<sup>40</sup> PROCOPIUS, Vol. I. p. 312.

<sup>41</sup> ZOSIMUS, p. 28 [A. D. 253].

<sup>42</sup> EUNAPIUS, p. 51 [A. D. 376]. Id. p. 77 [A. D. 378]. Id. p. 79 [A. D. 380].

<sup>43</sup> ZOSIMUS, pp. 252, 253 [A. D. 396].

<sup>44</sup> PRISCUS, p. 160 [A. D. 467].

<sup>45</sup> PROCOPIUS, Vol. I. p. 335, 5 [A. D. 429-477].

Avars, who made an attempt upon Constantinople in the early part of the seventh century.<sup>46</sup>

The *Franks* were a branch of the Germanic family.<sup>47</sup> After they conquered the country now called France,<sup>48</sup> the Byzantines confounded them with the Celts and Celtiberians.<sup>49</sup> And in Modern Greek, *Φράγκος* means *Western European* in general, and *Italian* or *Roman Catholic* in particular. The Ἀγγῶλοι of Procopius are the ancient *Angles*. In the tenth century the Βάραγγοι<sup>50</sup> appeared at Constantinople as mercenaries. Their true name was Ἰγγλῖνοι,<sup>51</sup> of which the root is ἰγγλ-, the same as that of *Engl-ish*. And as they were *Britons*, it is natural to infer that they were *English*. If so, Βάραγγοι may be regarded as the Greek form of the Anglo-Saxon warig, *bulwark*, that is, the Guard.

Only a small number of Romaic words can with any degree of certainty be referred to the Gothic group.

*The Slavic Element of the Romaic.*

In the reign of Justinian the Slavi crossed the Danube and overran Illyria.<sup>52</sup> In the latter part of the sixth century they devastated Thrace and Greece.<sup>53</sup> A century later they appear as soldiers in the army of Justinian the Second.<sup>54</sup> In the eighth century we find them permanently settled in Greece.<sup>55</sup> The *Russians*, at the instigation of the Byzantine emperor, devas-

<sup>46</sup> THEOPHANES, p. 485 [A. M. 6117, A. D. 617].

<sup>47</sup> PROCOPIUS, Vol. I. p. 319.

<sup>48</sup> THEOPHANES, p. 618, 19. PORPHYROGENITUS, De Adm. p. 115, 2.

<sup>49</sup> THEOPHYLACTUS SIMOCATA, p. 245. PORPHYROGENITUS, De Them. p. 28, 12.

<sup>50</sup> CEDRENIUS, Vol. II. p. 613. SCYLITZES, p. 644. ANNA COMNENA, p. 120.

<sup>51</sup> EUSTATHIUS, p. 372, 22. Τὰ Ἰγκλικά, *the country of the English*. NICETAS, p. 547. Βρεττανῶν, οὗς νῦν φασὶν Ἰγγλῖνους. Compare ID. p. 323, 20. CODINUS, De Off. 7, p. 57, 9. Οἱ Βάραγγοι κατὰ τὴν πάτριον καὶ οὗτοι γλῶσσαν αὐτῶν, ἥγουν Ἰγγλινιστί, in *English*!

<sup>52</sup> PROCOPIUS, Vol. II. p. 397, 18.

<sup>53</sup> MENANDER, p. 327 [A. D. 577]. ID. p. 404, 15. THEOPHANES, p. 360 [A. M. 6051. A. D. 551].

<sup>54</sup> THEOPHANES, p. 559 [A. M. 6183. A. D. 683].

<sup>55</sup> PORPHYROGENITUS, De Them. p. 53 [A. D. 741 - 775]. De Adm. p. 217 [A. D. 802 - 811]. Ibid. p. 220 [A. D. 829 - 867]. THEOPHANES, p. 707 [A. M. 6272. A. D. 775].

tated Bulgaria in the early part of the ninth century.<sup>56</sup> In the reign of Basil, they, together with other Slavic nations, adopted the ritual and the alphabet of Byzantium.<sup>57</sup> In the latter part of the twelfth century they assisted the emperor against the Comani and Blachi.<sup>58</sup>

THE Slavic bequeathed to the Greek a small number of words, and the following diminutive endings:—

- άκιος, from -εκ, -ηκ. THEOPHANES, p. 706, 10 [A. D. 774]. Σταυράκιος, the diminutive of Σταυρος.
- άκης, syncopated from -άκιος. THEOPHANES Continuatus, p. 361, 11. Θεοδοτάκης from Θεόδοτος.
- άκιον, the neuter of -άκιος. THEOPHANES, p. 582, 16 [A. D. 703] κιονάκιον, from κίων. PORPHYROGENITUS, De Cer. pp. 20, 23 στενάκιον. 341, 5 καπιστράκιν.
- ακινός, modern -ακιανός, the Slavic -εκ and the Greek -ινος combined. MALALAS, p. 232, 12 λεπτακινός, rather thin.
- ίτσα, -ίτζα, Slavic -ητσα. CEDRENUS, Vol. II. pp. 435, 19 Παμετανίτζα. 436, 20 Τριαδίτζα, the Slavic Τρόητσα. 459, 14 Στρούμτζα.
- ίτσης, -ίτζης, the masculine of -ίτσα. THEOPHANES Continuatus, p. 379, 3 Βασιλίτζης. PORPHYROGENITUS, Vit. Basil. p. 224, 22. Ογ [Θεόφιλον] ὑποκοριζόμενοι Θεοφιλίτζην ἐκάλουν.
- ίτσιν, -ίτζιν, the neuter of -ίτσα. SYMEON MAGISTER, p. 713, 17 προαστίτζην, write προαστίτζιν, from προάστειον. Common in PTOCHOPRODROMUS; as καρυδίτσιν, κρομμυδίτσιν, μικροτερίτσιν.
- όκας, Russian -ок, -ιοκ, heard in γυιόκας, from γυιός, υἱός, son.
- ούτσικος, Slavic -τσηек, -ηтσηек, in adjectives: μικρούτσικος, λιγούτσικος. Common in PTOCHOPRODROMUS.

*The Tatar Element of the Romaic.*

THE HUNNS, AVARS, TURKS, and Bulgarians belong to the same family. The first three of these appellations are by the Byzantines sometimes confounded with each other. The *Hunns* appeared in Europe in the fourth century.<sup>59</sup> In the middle of the fifth, they overran Thrace.<sup>60</sup> About a hundred years later, they proceeded as far as Greece.<sup>61</sup> In the early part of the seventh century we find them before the walls of Constantino-

<sup>56</sup> CEDRENUS, Vol. II. p. 372 [A. D. 802–811].

<sup>57</sup> GLYCAS, p. 553, 4. SCRIPTOR ANONYMUS in Bandurii Animadv. in Porphy. p. 362 et seq.

<sup>58</sup> NICETAS, p. 691 [A. D. 1195–1204].

<sup>59</sup> EUNAPIUS, p. 75 [A. D. 374]. PRISCUS, p. 141, 8. PORPHYROGENITUS, De Adm. p. 123, 7. THEOPHYLACTUS SIMOCATA, p. 47, 22.

<sup>60</sup> THEOPHANES, p. 186, 1 [A. M. 5966. A. D. 466].

<sup>61</sup> AGATHIAS, p. 301 [A. D. 558].

ple in conjunction with the *Avars*.<sup>62</sup> According to Theophylactus, the name of *Ἀβαιοι* was improperly given to the inhabitants of Pannonia.<sup>63</sup> Porphyrogenitus speaks of certain Slavic tribes that were called also *Ἀβαιοι*.<sup>64</sup> The *Turks* sent ambassadors to Constantinople about the middle of the sixth century.<sup>65</sup> In the time of Porphyrogenitus, the country now called Hungary was inhabited by *Τούρκοι*.<sup>66</sup> The *Bulgarians* first became known to the Byzantines in the latter part of the fifth century.<sup>67</sup> Conjointly with the Avars they attacked Constantinople in the seventh century.<sup>68</sup> In the reign of Constantine Pogonatus they crossed the Danube and invaded Thrace.<sup>69</sup> In the eighth century they were converted to Christianity.<sup>70</sup> The Bulgarians of the present day speak a Slavic dialect, which circumstance is the origin of the current opinion that they are of Sclavonic descent.

IN addition to a large number of words of Tatar origin, the following formative endings have crept into the vulgar Romaic through the medium of the Turkish : —

-λης, -λίκι, -της, from *-li*, *-lik*, *-dzh*i, respectively. (§ 16. 1.)

<sup>62</sup> THEOPHANES, p. 485, 5 [A. M. 6117. A. D. 617].

<sup>63</sup> THEOPHYLACTUS SIMOCATA, pp. 283. 284. NICEPHORUS CONSTANTINOPOLITANUS, p. 38, 19.

<sup>64</sup> PORPHYROGENITUS, De Adm. pp. 126. 141.

<sup>65</sup> MENANDER, p. 295, 19 [A. D. 568]. THEOPHANES, p. 378, 19 [A. M. 6064. A. D. 564]. Compare Id. p. 485, 12 [A. D. 617].

<sup>66</sup> PORPHYROGENITUS, De Adm. pp. 81. 141. 168. 177. ZONARAS, XVI. 12 [A. D. 886–911].

<sup>67</sup> THEOPHANES, p. 222, 3 [A. D. 494]. ZONARAS, XIV. 3. Compare GENESIUS, p. 85, 22.

<sup>68</sup> GEORGIUS PISIDES, Bell. Avar. 197. 409.

<sup>69</sup> THEOPHANES, p. 544 [A. D. 671]. PORPHYROGENITUS, Them. p. 46, 1 [A. D. 668–685].

<sup>70</sup> PORPHYROGENITUS, Vit. Basil. p. 342, 7.

## ABBREVIATIONS.

- B. stands for Boeckh's *Corpus Inscriptionum Graecarum*.  
 B. A. ——— Bekker's *Anecdota Graeca*.  
 C. ——— Curtius's *Anecdota Delphica*.  
 ——— Etymologicum Magnum.  
 ——— Rossius's *Inscriptiones Graecae ineditae*. Fasciculus I. Naupliae, 1834.

# THE ALPHABET.

## § 1.

THE Modern Greek letters, breathings, accents, and marks of punctuation are the same as in classical Greek.

### 1. Letters.

Figures.	Representatives.	Names.	
A, α	a	*Αλφα	A'lp̄ha
B, β, β̄	bh, or v	Βῆτα	Bh̄ita
Γ, γ	gh	Γάμμα	Gh̄ama
Δ, δ	dh	Δέλτα	Dh̄elta
E, ε	e	*Ε ψιλὸί	E'psilon
Z, ζ	z	Ζῆτα	Zita
H, η	i	*Ητα	I'ta
Θ, θ, θ̄	th	Θῆτα	Th̄ita
I, ι	i	*Ιῶτα	Iōta
K, κ	k	Κάππα	Kāpa
Λ, λ	l	Λάμβδα	Lāmbdh̄a
M, μ	m	Μῦ	Mi
N, ν	n	Νῦ	Ni
Ξ, ξ	ks, or x	Ξι	Ksi
O, ο	o	*Ο μικρόν	O'mikron
Π, π, π̄	p	Πι	Pi
P, ρ	r	Ρῶ	Ro
Σ, σ, σ̄ final	s	Σίγμα	Sigh̄ma
T, τ	t	Ταῦ	Taph̄
Υ, υ	i	*Υ ψιλόν	I'psilon
Φ, φ	ph, or f	Φι	Phi
X, χ	kh	Χι	Khi
Ψ, ψ	ps	Ψι	Psi
Ω, ω	o	*Ω μέγα	O'méga

2. *Breathings.*

Smooth breathing ( ' ), as in ἀκούω, ἔχω, ἦλθον, οἶκος, αὐτός.

Rough breathing ( ' ), as in ὀλόκληρος, ἰέραξ, ὄπου, αἶμα, εἶπαμεν.

3. *Accents.*

Acute ( ' ), as in ἄπιστος, ἀπίστου, καλὸς ἄνθρωπος, ἄνθρωπος καλός.

Grave ( ` ), as in τιμὴ, κακοὶ, ψυχροὶ.

Circumflex ( ^ ), as in ἐκείνος, τιμᾶτε, τιμᾶ, καλοῖς.

4. *Marks of Punctuation.*

Comma	.	.	.	.	.	.	.	.	.
Colon and Semicolon	.	.	.	.	.	.	.	.	.
Period	.	.	.	.	.	.	.	.	.
Interrogation	.	.	.	.	.	.	.	.	;
Apostrophe	.	.	.	.	.	.	.	.	'
Coronis	.	.	.	.	.	.	.	.	ˆ
Diæresis	.	.	.	.	.	.	.	.	˘˘
Parenthesis	.	.	.	.	.	.	.	.	( )
Exclamation	.	.	.	.	.	.	.	.	!

## PRONUNCIATION.

## § 2.

1. *Pronunciation of the Vowels.*

The Modern Greek has but five elementary vowel-sounds, represented by *A, E, I, O, OT*.

Three of these, namely *A, OT, I*, may be called independent. The remaining two may be denominated intermediate.

**A.**

The full utterance of *A* requires the mouth to be opened as much as possible, and the breath to come up freely, that is, without any effort to check its progress or change its direction. It is essentially the same as *a* in *far, farm, calm, father*. After *I*, it is preceded by a sound resembling a weak *y* consonantal; as in *καρδία, ἀλήθεια, ὑγεία*.

Represented by the Italian *a*; as *κατάρα, katára, ἀπάρχομαι, apárkhome, ἀπό, aró, σοφία, sophía*.

**OT.**

The utterance of *OT* requires the corners of the mouth to be brought as near each other as possible, and the breath to strike against the upper teeth, and not against the extremities of the lips. It is the same as the English *oo* in *moon, spoon, soon*.

Represented by the Italian *u*; as *οὐρανός, uranós, τούτου, tútu, ἀνγούστου, abhghústu*.

**I.**

The utterance of *I* requires the corners of the mouth to be kept as far apart as possible, and the breath to strike against the upper teeth. It corresponds to the English *i* in *marine, machine*.

Represented by the Italian *i*; as *πίνω, píno, τιμούσι, timúsi*.

**E.**

*E* is intermediate between *A* and *I*. It requires the mouth to be moderately opened, and the breath to proceed horizontally. It is approxi-

mately expressed by the English *e* in *spend*, *ferry*.

Represented by the Italian *e*; as ἔχω, *ékho*, αἵματωμένος, *ematóménos*, λέγεται, *léghete*.

### O.

*O* is intermediate between *A* and *OT*. It requires nearly the same position of the vocal organs as *OT*; the breath, however, must strike against the extremities of the lips, and not against the upper teeth. It is approximately expressed by the English *oh*.

Represented by the Italian *o*; as ὄπως, *ópos*, ποταμός, *potamós*, λεγόμενος, *leghómenos*.

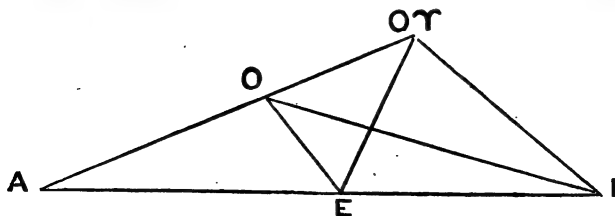
### H, T.

As to the vowels *H* and *T*, they are now each pronounced like *I*.

Represented by the Italian *i*; as θήκη, *thíki*, κύριος, *kírios*, ἰχθύς, *ikhthís*.

The vowels can be divided also into *back-vowels* and *front-vowels*. Thus, *E* is a front-vowel in relation to *A* and *O*, but a back-vowel in relation to *OT* and *I*.

The relative position, in the vocal apparatus, of the vowel-sounds, may be illustrated by the following diagram. Of course, it is not to be sup-





posed that such a figure is actually formed in the mouth.

## 2. Pronunciation of the Diphthongal Sounds.

The classical diphthongs, with the exception of *αυ, ευ, ηυ, ωυ*, are monophthongs in Modern Greek. Thus,

*αι* is sounded like *ε*. Represented by *e*; as *αἷμα, éma, αἵτησις, étisis*.

*ᾱι* or *α*, like *α*. Represented by *a*; as *σοφία, sophía, ᾄδω, ádho*.

*αυ, ευ, ηυ, ωυ*. Before a vowel, or semivowel (*β, γ, δ, ζ, λ, μ, ν, ρ*), the *υ* in these diphthongs has the sound of *β*; as *καύω, kábho, φεύγω, phébhgho, ἡῦρα, íbhra*. In all other cases, the *υ* has the force of *φ*; as *αὐτός, aphtós, εὐθύς, ephthís, ταῦ, táph*.

The diphthong *ωυ* does not occur in Modern Greek.

*ει*, like *ι*. Represented by *i*; as *εἶπα, ípa, ἐκείνος, ekínos*.

*ηι* or *η*, like *ι*. Represented by *i*; as *τῇ τιμῇ, tí timí*.

*οι*, like *ι*. Represented by *i*; as *οἱκοι, íki, κοιλία, kilía, τοιοῦτος, tiútos*.

*ου*, see above, 1.

*υι*, like *ι*. Represented by *i*; as *υῖός, iús, ὀργυιά, orghiá*.

The Modern Greek nevertheless has nearly all the ancient diphthongal sounds. Thus, when, in the same word, or in two contiguous words, a back-vowel is followed by a front-vowel, these two vowels

admit, especially in poetry, of forming a diphthongal sound, that is, of being uttered in one syllable.

### AE.

**AE**, the same as the Boeotic *ae* (Latin *ae*), appears in the forms *ae*, *aei*. It is heard in *ἀέτος*, when a dissyllable; also in the verbal ending *-ae* when pronounced in one syllable. Not unfrequently, the first element (**A**) belongs to the end of a word, and the second (**E**) to the beginning of the word following.

Καὶ ὅς τὴν ψηλὴ μου τὴν κορφήν ἀέτος εἶν' καθισμένους.

Ὁ Χρόνις ἀνατρίχιασε, τὸν ἔφαε μαῦρο φεῖδι.

Νὰ ἐντροπιάξῃ τὴν γενεάν του, νὰ ἐντροπιάζεται καὶ αὐτός.

Μὲ τὰ ρούχα αἱματωμένα ξέρω ὅτι ἔβγαίνεις κρυφά.

### AI.

**AI** is of frequent occurrence. The forms under which it appears are *ai*, *ai*, *ai*, *aei*, *aei*, *ai*. The diæresis shows that *ai*, *ai* are to be distinguished in pronunciation from *ai*, *ai*. Thus, *ai*, *ai* are each sounded like *ai* in *aisle*; but *ai*, *ai*, like *e*, *ae* or *af*, respectively (§ 2).

Γὼ καρτερῶ τὴν ἄνοιξι, τὸ μῦθ' τὸ καλοκαίρι,

“Μάϊνα,” φωνάζει, “τὰ πανιὰ, ῥῆξέ τα,” λέγει, “κάτω.”

Γιουσσοῦφ Ἀράπη μασκαρᾶ, γαῖδαρογεννημένε.

Τὰ παλληκάρια μάζωξε καὶ ὅλον τὸν ταῖφά μου.

Τρία μπαῖράκια κίνησαν, τὰ τρι' ἀράδ' ἀράδα.

Καὶ τοῦ κοράκου τὸ φτερό τό'χει γαῖτανοφρύδι.

Τ' ἄρματα τῶν Σουλτατισσῶν τῆς ξακουσμένης Χαΐδως.

Κ' ἡ γλῶσσά του ἀηδονολαλεῖ καὶ κελαιδεῖ καὶ λέγει.

Κτυπάει καὶ τὸ καλίγι σου καὶ μᾶς νοάει ὁ Χάρος.  
 Τώρα ἡ ἔμορφες συχνολαλοῦν καὶ λέγουν.  
 Ὅπου τὴν κλείδωσε ὁ Χριστὸς κ' ἡ Παναγία ἡ μεγάλη.  
 Δώδεκα χρόνους ἔκαμα τὰ μάτια τῆς δὲν τά εἶδα.

### Α Ο.

ΑΟ is heard in the verbal ending -άω. It results also from the union, in pronunciation, of two contiguous words.

Μάστορα, μὴν πικραίνεσαι, κ' ἐγὼ πάω νὰ σ' τὸ φέρω.  
 Θέλω νὰ φάω θέλω νὰ πιῶ θέλω νὰ τραγουδήσω.  
 Καὶ ἂν μεταψήσω πρόβατο, καὶ ἂν μεταφάω κριάρι.  
 Θέλω νὰ πάω 'ς τὴ μάννα μου, νὰ πάω 'ς τὰ γονικά μου.

### Α - ΟΥ.

Α-ΟΥ, sounded like *ou* in *round*, *sprout*, is heard in *πελάου*, the genitive of *πέλαο*, for *πέλαγο*.

\* Ἄν ἔβλεπα πανάκι ἢ τοῦ πελάου ἀφρό..  
 Σὰν τὸ σκόρπισμα τοῦ ἀνέμου 'ς τοῦ πελάου τὴν μοναξιά.

### Ε Ι.

ΕΙ, sounded like *ei* in *reign*, *freight*, but a little fuller, appears under the forms *εἶ*, *εεἰ*, *εη*, *εη*. The diæresis shows that it is not the same as *ει* (pronounced *I*). In certain cases it results from the union, in pronunciation, of two contiguous words.

Παρηγοριά 'χει ὁ θάνατος κ' ἐλεημοσύνη ὁ Χάρος.  
 Ποῦ κελαιδεῖ κάθε πουνρό, τὸ λέει καὶ κάθε βράδυ.  
 Ποῦ εἶσαι, κύρι, νὰ με ἰδῆς, μάννα μου, νὰ με κλάψης ;  
 Νὰ σέ ἰδῶ κ' ἐγὼ ὁ καυμένος καὶ νὰ χαίρουμαι.

## ΟΙ.

ΟΙ, pronounced like *oy* in *boy*, nearly, appears under the forms *οἰ, οη, οει, ωει, ωη, οῦ*. The diæresis shows that *οἰ, οῦ* are different from *οι, ου*. It often results from the union, in utterance, of two contiguous words.

Πό'χουν τοῦ ρόιδου τὴν βαφὴν, τοῦ μήλου τὴν γλυκάδα.  
 Καὶ μυρολοῖ δὲν τοῦ λαλεῖ κάμμιὰ μυρολογίστρα.  
 "Αγιε μου Γεώργι, βόηθα με ἀπ' τῶν Τουρκῶν τὰ χέρια.  
 Τὸν λόγο δὲν ἀπόσωσε, τὸν λόγο δὲν ἀπόειπε.  
 Ψωμὶ τοῦ δίνω καὶ δὲν τρώει, κρασί καὶ δὲν τὸ πίνει.  
 Τὸ ἰδῆ καὶ ἡ μαννούλα μου καὶ ἀπ' τὸν καϊμὸ πεθάνη.  
 'Σ τοὺς οὐρανοὺς τὸ διύζεται, 'ς τὴν περατειὰ τὸ ὑφαίνει.  
 'Εδῶ 'νε τὸ σημάδι μου, κ' ἐδῶ ἡ ἀπόφασί μου.  
 Σὰν βράχος εἶν' ἡ πλάτες του, σὰν κάστρο ἡ κεφαλὴ του.  
 'Η σκοτωμένο ἢ ζωντανὸ 'ς τὴν Πόλιν νὰ σὲ πᾶμε.

## ΟΥ-I.

ΟΥ-I appears under the forms *ουει, ουη, ουη*; as *ἀκούει* dissyllabic. It results also from the union, in utterance, of two contiguous words.

Τοῦ Κίτσου ἡ μάννα κάθουνταν 'ς τὴν ἄκρην 'ς τὸ ποτάμι.  
 Τοῦ Νίκου πέφτ' ἡ Ποταμιὰ, τοῦ Χρήστου ἡ Ἀλασσῶνα.  
 Μῆτε ἀφοῦ εἰς τὸν τάφο πέσῃ τ' ὄνομά του μελετᾶ.

## 3. Pronunciation of the Consonants.

## B

is the aspirate of the sound represented by *b*. The difference between the Modern Greek *B* and the English *v* is this: *v* is formed by pressing the upper teeth against the lower lip; the Modern

Greek *B* requires the mouth to be somewhat rounded. It is to the English *v*, what *φ* is to *f*.

Represented by *bh*, and often by *v*; as *βάθος*, *bháthos*, *ἐβγαίνω*, *ebhghéno*.

As the sound of the English *b* is heard only in the combination *ΜΠ*, the Greeks employ *ΜΠ* as an approximation to it; as *Βύρον*, *Μπαίρων*, *Boston*, *Μπόστον*, *Birmingham*, *Μπέρμινγχαμ*. (See *Π*, below.)

NOTE 1. In SCYLITZES (p. 720, 5), *Robert* is written *Ρουμπέρτος*; in ANNA COMNENA, *Ρομπέρτος*.

## Γ

is the aspirate of the sound represented by *g* palatal (as in *go*, *get*, *give*). Before *I* and *E* it is pronounced like *y* in *ye*, *yes*, but a little stronger. Before the other vowel-sounds it is guttural.

Represented by *gh*; as *γάτος*, *ghátos*, *γέρων*, *ghéron*, *γῆ*, *ghi*, *γούπα*, *ghúra*.

After *Γ* nasal, it does not differ from the English *g* palatal; as *ἀγγαρία*, *angaría*, *ἄγγελος*, *ángelos*.

As the sound of the English *g* palatal is heard only in *ΓΓ* or *ΓΚ*, the Greeks use *ΓΓ* or *ΓΚ* as an approximation to it; as *Grey*, *Γκρέι*, *Graham*, *Γκρέιχαμ*. (See *K*, below.)

NOTE 2. In the *Κουγκέστα* we have, 1944 *Γκιπέρ*, for *Gilbert*. 5200 *Γγαλεράν*, for *Galeran*.

## Γ nasal

occurs only before the palatals *K*, *Γ*, *X*, *Ξ* (that is, *KΣ*), and is pronounced like *n* in *angle*, or *ng* in *hang*.

Represented by *n*; as *ἄγγελος*, *ángelos*, *ἀγκέιον*, *angíon*, *σύνγχυσις*, *sínkhisis*, *σάλπιγξ*, *sálpinks*. (See also *N* nasal.)

## Δ

is the aspirate sound of *d* ; that is, it is pronounced like *th* in *that, those, this*.

Represented by *dh* ; as δένω, *dhéno*, δρόσος, *dhrósos*, διδάσκω, *dhidhásko*, ραβδί, *rabdhí*.

The sound of the English *d* is heard only in NT ; which being the case, NT is employed as a substitute for it ; as *Dublin*, Ντόμπλιν, *Dorchester*, Ντόρτσεςτερ. (See T, below.)

NOTE 8. So in the Κονγκίστα (Προλ.), 103, πτε Μπουλιού, *de Bouillon*.

## Ζ

is sounded like *z*. Represented by *z* ; as φράζω, *phrázo*, ζωή, *Zo-í*.

## Θ

like *th* in *thin, thorn*. Represented by *th* ; as θεός, *theós*, άνθρωπος, *ánthropos*, ἄθεος, *átheos*.

## Κ

like *k*. Represented by *k* ; as κακός, *kakós*, κράζω, *krázo*.

After Γ nasal, or Ν nasal, it is sounded like *g* palatal ; as ἀγκλιά, *angliá*, ἀγκείον, *angíon*, συγκαίω, *singéo*, ἂν καίω, *angéo*.

## Λ

like *l* in *last, all*. Represented by *l* ; as λαλώ, *laló*, λέγω, *légho*, λόγος, *lóghos*, λούω, *lúo*.

Before the sound *I*, it is generally pronounced like *lli* in *William*. Represented by *ll* ; as λύκος, *llíkos*, καλή, *kallí*. Compare N before I.

**M**

like *m*. Represented by *m* ; as *μόνος, μόπος, μένο-μεν, μένομεν*.

**N**

like *n* in *nard, nest*. Represented by *n* ; as *νόμος, νόμος, πίπε, πίπε, νους, nus*.

Before the sound *I*, it is regularly pronounced like *ni* in *opinion, onion*. Represented by *ñ* ; as *νίπτω, ñípto, πονεί, poñí*. Compare *Λ* before *I*.

**N nasal**

occurs chiefly in the proclitics *άν, έάν, δέν, έν, σύν, τόν, τήν, τών*, before *K*, or *Ξ* (that is, *ΚΣ*), and is sounded like *Γ* nasal ; that is, like *n* in *angle*, or *ng* in *hang* ; as *άν κόπτω, angópto, δέν ξέρω, dheng-séro*. (See also *Γ* nasal.)

In the same words, this letter before *Π* or *Ψ* (that is, *ΠΣ*) is pronounced like *M* ; as *σύν πολλή, simbolí, έν πόλει, embóli*.

**Ξ**

like *ks*. Represented by *ks* or *x* ; as *άξιος, úksios, ξένος, ksénos*.

After *Γ* nasal, or *N* nasal, it is sounded like *gs* ; as *σάλπιγγον, sálpingson, τών ξένων, tong-sénon*. (See *K*, above.)

**Π**

like *p* in *park, pet, pin*. Represented by *p* ; as *παπás, papás, πίπτω, pípito, πτώσις, ptosis*.

After *M*, it is pronounced like *b* ; as *συμπίνω, simbínō, έμπρός, embrós*. So also after *N* in the above-mentioned proclitics ; *τόν πόλεμον, tombólemon, άν παγαίνω, ambaghéno*. (See *N* nasal.)

## Σ

like *s* in *soft*. Represented by *s* ; as σωστός, *so-stós*, σήμερον, *símeron*.

Before a semivowel (B, Γ, Δ, Ζ, Λ, Μ, Ν, Ρ) it is sounded like *Z* ; as Σμύρνη, *Zmírni*, χάσμα, *kházma*. So also in the proclitics τοὺς, τὰς, before the same consonants ; τοὺς βασιλεῖς τῆς γῆς, *tuzbhasilís tizghís*, τοὺς λύκους, *tuzllíkus*.

## Τ

like *t* in *tell*, *tin*, *tart*. Represented by *t* ; as τίποτε, *típote*, τούτου, *tútu*.

After *N* it is generally sounded like *d* ; as ἔντιμος, *éndimos*, σύντροφος, *síndrophos*. So after *N* in the above-mentioned proclitics ; τὸν τίμιον, *tondímon*, ἂν τὸν τιμᾶς, *andondimás*, δὲν τρέχεις, *dhendrékhis*. (See *N* nasal.)

*ΤΣ*, formerly also *ΤΖ*,

like *ts*. Represented by *ts* ; as τσαρούχι, *tsarúkhi*, τσιμπῶ, *tsimbó*.

After *N*, it is sounded like *dz* ; as γάντσος, *ghándzos*, ντσαμί, *dzamí*.

The combinations *ΤΣ*, *ΤΖ* approximately express the English *ch* (*tsh*) before the vowel-sounds *E*, *I* ; as *cherry*, τσέρι, *cheap*, τσίπ, *chip*, τσίπ. But before *A*, *O*, *OT*, *ch* can be approximately represented only by *ΤΣΙ* ; as *charm*, τσιάρμ, *choke*, τσιόκ, *choose*, τσιούζ.

The combinations *ΝΤΣ*, *ΝΤΣΙ* are employed to express the sound of the English *j* or *g* lingual (*dzh*) ; as *jet*, ντσέτ, *gem*, ντσέμ, *jib*, ντσιμπ, *gibbet*, ντσιμπετ, *jar*, ντσιάρ, *joke*, ντσιόκ, *jury*, ντσιούρι.

NOTE 4. In the Κουγκέστα, *Geoffroi*, that is *Godfrey*, is written Ντζεφρές.



NOTE 5. In ancient Greek, TZ, TZ occur only in foreign words. Thus, *ισαδῆ*, *isadé*, the name of the eighteenth letter of the Hebrew alphabet (SEPTUAGINT. Thren. passim). B. n. 4946 *Τσεντομήν*, of the age of Diocletian. PROCOPIUS, Bell. Vand. 1, 11, p. 361 *Τζάζων*, brother of Gelimer. Bell. Pers. p. 78, 10 of *Τζανοί*, an Asiatic people.

The Latin *st* before a vowel began to be pronounced like TZI about the sixth century. Thus, THEOPHANES, pp. 451 *Δουμπετζιολος*, 454 *Δουμπετζια*, *Domentia* (A. D. 599). Compare ISIDORUS, 1, 26, 28. Yet *Z* literis sola Græca nomina scribuntur. Nam cum *justitia* sonum *Z* literæ exprimat, tamen quia Latinum est, per *T* scribendum est, sicut *militia*, *malitia*, *nequitia*, et cetera similia. MALALAS has *Βενετζια*, for *Venetia* (p. 176).

The Latin *C* retained its ancient power as late as the same century. Thus, JOHN LYDUS writes *μάγκιτες* for *mancipes* (p. 69, 16), *παρρικιδας* for *parricidas* (p. 141, 13), *φακίης* for *facies* (p. 145, 5). The sounds now given to it by the Italians and Germans, when it stands before *e* or *i*, seem to be recognized by PORPHYROGENITUS. Thus (De Adm. p. 125), he writes *Τζιβιτὰ Νόβα*, for *Civita Nova*. He remarks also (De Them. p. 32) that the Latin *τζαῖσαι* (v. l. *τζαῖε*) is equivalent to the Greek *ἀνατομή*, where the true reading seems to be *τζαῖσιο*, *caesio*.

Φ

requires the mouth to be rounded as in blowing moderately. The English *f*, that is, the letter which comes nearest to it, is formed by pressing the upper teeth against the lower lip. (Compare B.)

Represented by *ph* or *f*; as *ἐφαγα*, *éphagha*, *φροντίζω*, *phrontízo*, *εὐφραίνω*, *ephphréno*.

Χ,

the aspirate of *K*, is sounded like the German *ch*, or the Spanish *j*. Represented by *kh*; as *χάος*, *kháos*, *χρόνος*, *khrónos*, *σύγχυσις*, *sínkhisis*, *εὐσπλαγχνος*, *éphsplanchnos*.

Ψ

like *ΠΣ*. Represented by *ps*; as *ἄψητος*, *ápsitos*, *ψήνω*, *psíno*.

After *M*, it is sounded like *bs* ; as ἔμψυχος, *émbsikhos*. (See II, above.)

#### 4. Pronunciation of the Breathings.

The smooth breathing is a weak consonant, having *A* for its kindred vowel ; that is, it is to *A* what *y* in *ye* is to *e* in the same word.

In classical Greek the rough breathing corresponds to *h*. In Modern Greek it does not differ from the smooth ; as αἷμα, Ἑλληνες, pronounced ἔμα, Ἐλινες.

### ACCENTS.

#### § 3.

1. The acute accent is specifically (not merely generically) the same as the English acute ; as ῥήτωρ, *rítor*, τρέχω, *trékho*, ἄθεος, *átheos*, ἄνθρωπος, *ánthropos*, κακός, *kakós*.

The grave is the same as the acute, though somewhat weaker ; as καλὸς ἄνθρωπος, *kalòs ánthropos*.

In Modern Greek the circumflex cannot be distinguished from the acute, all the modern vowel-sounds being isochronous ; thus, καλῶς, τιμῇ, μούσα are sounded *kalós*, *timí*, *móusa*.

The *circumflex inflection*, however, is heard in the diphthongal sounds αῖ, αο, σου, εῖ, οῖ, ουῖ, when the stress falls upon the first element (§ 2, 2) ; as μᾶйна, *maína*, χαῖδω, *khaídho*, πελάου, *pelaúi*, λέει, *leí*, σοῖ, *soí*, γάιδaros, *gháidharos*.

As quantity is not recognized in Modern Greek, a proparoxytone admits of ending in a syllable

which in classical Greek would be long. For examples, see nouns, adjectives, and verbs, below.

Such forms as *κόνιαρης, κόπιασε, ἔπιασα, ἐβράδειασε, ἐλόγιασα, ἐλογάριασα*, with the accent on the fourth syllable from the end, are not exceptions to the general rule, since the antepenult is contracted, by synizesis, with the penult.

### *Enclitics.*

2. An enclitic is a word, which, in respect of accent, is pronounced as if it were an integral part of the preceding word.

The most striking enclitics are the personal pronouns *μου, μέ, μᾶς, σου, σέ, σᾶς*, and all the parts of *τός*; as *δόσε μου, κτύπησέ τον, πρᾶγμά του*.

### *Proclitics.*

3. A proclitic is a word, which, in respect of accent, is pronounced as if it were an integral part of the word before which it stands. The proclitics are, —

(1) The article; as *ὁ ἄνθρωπος, τοῦ ἀνθρώπου*, pronounced *ὀάνθρωπος, τουανθρώπου*.

(2) The pronouns *μου, μέ, μᾶς, σου, σέ, σᾶς*, and all the parts of *τός*, except the nominative and the genitive plural *τῶν*; as *μου γράφει, σᾶς εἶπα*, pronounced *μουγράφει, σασεῖπα*.

(3) The particle *νά*; as *νὰ ἔχω, νὰ τὸν ἔβλεπα*, pronounced *ναέχω, νατονέβλεπα*.

(4) The relative adverb or pronoun *ποῦ* or *όπου*; as *ἐκεῖ ποῦ τραγουδοῦσα, αὐτοῦ ποῦ πᾶς*, pronounced *ἐκεῖ πουτραγουδοῦσα, αὐτοῦ πουπᾶς*.

(5) The auxiliary verb *θά* or *θέ*; as *θὰ γράψω, θὰ ἔγραφα*, pronounced *θαγράφω, θαέγραφα*.

(6) The prepositions; as ἀπὸ τούτου, εἰς ἑσένα, pronounced ἀποτούτου, εἰσεσένα.

(7) The conjunctions καί, ἄν; as καὶ τούτο, ἂν τὸν ἰδῶ, pronounced καιτούτο, ἀντοιδῶ.

## SYNIZESIS.

### § 4.

1. When, in the same word or two contiguous words, a front-vowel is followed by a back-vowel (§ 2, 1), these two vowels admit of being uttered in one syllable, if the former is changed, in pronunciation, into its corresponding consonant or breathing. (History of the Greek Alph. §§ 22, 23.)

Thus, if the combinations *IE, IA, IO, IOT, EA, EO, OA, OTE, OTO, OTA*, are each to be contracted into one syllable, the first element (*I, E, O, OT*) is changed, in pronunciation, into its corresponding consonant.

These combinations are not diphthongs; for a consonant and a vowel do not constitute a diphthong, in the ordinary sense of the term. Thus, in *αι*, pronounced *aye, eye*, both elements are vowels; but in *ια*, sounded *ya*, only the second is a vowel.

When the first vowel is accented, the accent, in case of synizesis, is heard on the second; as in *κρούω, ἀκούω, σουβλέαν*. And if the first element is *I* accented, the accent is usually (not always) written on the second; as in *καρδιά, ἀφεντεία*, for *καρδία, ἀφεντεία*.

*Καὶ κρούω σουβλέαν τὸ χέρι μου καὶ διέβην ἀπεκεῖθεν.*

*Καὶ τέως ὀκάπου ἡῦρηκα κὰν торνεσάκιν κάπου.*

*Σημαίνει ὁ θεὸς, σημαίν᾽ ἡ γῆ, σημαίνουν τὰ ἐπουράνια.*

Ὁ Ἅγιε Γεώργι ἀφέντη μου, στρατιώτη καβαλλάρι.  
 Καὶ μιὰ ἑορτὴ, μιὰ κυριακὴ καὶ μιὰ λαμπρὴ ἡμέρα.  
 Λεονταρόκαρδο τὸ στῆθος καθενός σας ἄς φανῇ.  
 Μὲ γερόντισσα μητέρα καὶ μὲ ἀνήλικα παιδιὰ.  
 Καὶ κάθουνταν ἔς τὸ σπῖτι του, κακὸ δὲν εἶχε ὁ νοῦς του.  
 Εἰπὴν με, Μάθε Ὀππιανὸν, πείναν οὐδὲν φοβᾶσαι.  
 Νὰ ἄνοιγα τὸ ἄρμάριν μου νὰ τό 'βρισκα γεμάτον.  
 Τάχα νὰ μάθω γράμματα, τάχα νὰ ζῶ ἀπ' ἐκεῖνα.  
 Μιὰ λυγρὴ βαριὰ ἄρρωστᾷ γιὰ ἐνὸς ἀγούρου ἀγάπη.  
 Ὡς τὴν Ἑφεσο ἐπήγανε, καὶ ἀφοῦ ὁ ἀδερφὸς γιαιτρεύθη.  
 Κ' οἱ ὀκτὼ ἀδερφοὶ δὲν ἤθελαν καὶ ὁ Κωσταντῖνος θέλει.  
 Ἀκούω κούφια τὰ τουφέκια, ἀκούω σμίξιμο σπαθιῶν.

## 2. Peculiarities of I in case of Synizesis.

(1) I, after K, Γ, X, Z, Λ, M, N, P, Σ, Ξ, Ψ, in case of synizesis, is a weak *y* consonantal; as in ψαράκια, λόγια, ταχιά, βούζια, πουλιά, πανιά, καλόγηρα, κρασιοῦ, μεταξιοῦ, χαψιά.

(2) ΓΙ, in case of synizesis, does not differ essentially from I consonantal, that is, *y* in *ye, yarn, yet, you*; as in λόγια, καινούργιος, ἄγια. Consequently, this combination is regarded as the representative of I consonantal. Thus, ΙΑ, ΙΟ, ΙΟΥ can be written also ΓΙΑ, ΓΙΟ, ΓΙΟΥ.

(3) ΧΙ, when pronounced by synizesis, is not unlike *h*, followed by a weak *y* consonantal; as ταχιά, *tahyá*. This being the case, ΧΙ is regarded as the representative of the sound *hy*.

(4) ΝΙ, before a vowel-sound, in case of synizesis is sounded like *ni* in *onion, opinion* (§ 2, 3); as φονιάς, ρηοῖάς, οὐράνιος, υράνιος, γκρεμνιέται, *gre-mñéte*.

(5) ΠΙ, when it stands between two vowels, is sounded like *PI*, ΓΙ being the representative of

*y* consonantal ; as καθύρια, θηρίο, pronounced καθάρ-για, θηργιό.

(6) *I*, at the beginning of a word, or after a vowel, or after *B*, *Δ*, *ΜΠ*, *ΝΤ*, in case of synizesis, has the sound of *I* consonantal, which sound can be represented by *ΓΙ* ; as ιατρός, ύαλί, βιό, καρδιά, κουμπιά, άφεντειά, ψυχο-υιός, pronounced γιατρός, γυαλί, βγιά, καρδγιά, κουμπγιά, άφεντγεια, ψυχογυιός. (§ 4, 2, 2.)

As *Γ* before *E* or *I* does not differ essentially from *I* consonantal, it can take the place of *ΓΙ* before these vowel-sounds ; thus, ιεράκι, if a trisyllable, admits of being written γεράκι.

(7) *I*, after *T*, *Θ*, *Π*, *Φ*, in the same word, in case of synizesis, is not unlike a weak *y* consonantal preceded by *h*, which combination can be expressed by *XI* (§ 4, 2, 3) ; as φωτιά, θειάφι, πιάνω, κούφιος, pronounced φωτχιά, θχειάφι, πχιάνω, κούφχιος.

At the end of a word, *I*, in this case, is equivalent to a weak *y* consonantal ; and before *E* or *I*, it may be omitted in pronunciation ; as,

Μὰ τί ἔχει ὁ πρωτομάστορας κ' εἶν' ὅτσι χολιασμένος ;  
Τὶ ὅλον τὸν κόσμον ἀνάγυρα καὶ τίποτες δὲν ἤνθα.  
Τὶ εἶν' ὁ ἀχὸς ποῦ γένηται κ' ἡ ταραχὴ ἡ μεγάλη ;  
Ἵ τὴν Ἑφεσο ἐγύρισε νὰ γιатреυθῇ ἡ πληγὴ τοῦ.

## ELISION.

### § 5.

1. When a word ends in an accented vowel-sound, and the next word begins with the same vowel-sound, the latter sound admits, especially in poetry, of being dropped in pronunciation (and

even in writing). If the second sound also is accented, it makes no difference which one is omitted in pronunciation; as,

Ἄργα ντύσου, ἄργα ἄλλαξε, ἄργα νὰ πᾶς 'ς τὸ γιόμα.  
Καὶ δυὸ σπαθιά ἀσημένια γιὰ τὸν πόλεμο.  
Σηκόνουμαι πολὺ ταχιά, δυὸ ὄρες ὥσου νὰ φέξῃ.

2. *Καί*, *and*, before the vowel-sounds *E, I*, admits of dropping the *αι*; as *κ' ἐγώ, κ' ἤκουσα*, for *καὶ ἐγώ, καὶ ἤκουσα*. Before *A, O, OT*, it regularly coalesces with these sounds (§§ 4, 1: 2, 2); as,

Καὶ διδῶ τῇ καὶ ἀγόρασα σουβλὶν ἀπὸ τσαγγάριν.  
Ὅλα τὰ κάστρη πάτησε καὶ ὅλα τὰ μαγαστήρια.  
Τί ἔχεις, βρέ γεράλαφε, καὶ οὐλο κλαῖν τὰ μάτια σου;

Most commonly, however, *καὶ* is sounded like *KI* before *A, O, OT*, and is usually written *κι*. But since, in Romaic, *H* is equivalent to *I*, it is more correct to adopt its later Bœotic form *κή*. Thus, *κὴ αὐτός, κὴ ὅποιος, κὴ οὐλο*, for the unauthorized *κὶ αὐτός, κὶ ὅποιος, κὶ οὐλο*. (§ 7, 5, 2.)

3. The pronouns *μου, σου, του, του* or *όπου*, the article *του*, and the verb *εἶνε*, often elide the vowel-sounds even before a consonant; as,

Τράβα, καλέ μ', τὴν ἄλυσσο, τράβα τὴν ἄλυσίδα.  
Δὲν σ' τό 'πα, Δῆμο, μιὰ φορὰ, δὲν σ' τό πα τρεῖς καὶ  
πέντε.

Καὶ πιάνει κ' ἕναν ζωντανὸ, στέλνει τ' Γιουσούφ Ἀράπη.

4. The verbal endings *-η* and *-ε* of the aorist subjunctive and imperative, active, are often elided before the articles or pronouns *τό, του, τὰ, τους, τέ;* as,

Καὶ ράψε τὸ παράλυμαν, ἔπαρ' τὸ ράψιμόν σου.  
Τὸ ποιὰ νὰ ράξῃ τὴ βροχή, τὸ ποιὰ νὰ ράξ' τὸ χιόνι.

Καὶ ὥσού ν' ἀνοίξ' τὴν πόρτα της ἐξέβγε ἡ ψυχὴ της.  
Βγάλ' τα τὰ ράσα, γούμενε, βγάλε τὸ πιτραχίλι.

5. The same remark applies also to ἀπάνω, κάτω, μέσα, in the combinations ἀπάν' 'ς, κάτω' 'ς, μέσ' 'ς, followed by the articles τό, τοῦ, τόν, τήν, τοίς, τίς, τά; as ἀπάν' 'ς τὸ στρῶμα, κάτω' 'ς τὰ πέντε βιλαέτια, μέσ' 'ς τὸ σπίτι.

6. The adverb μόνο, for μόνον, often loses its final ο; as,

Μόν' στείλτε λόγο 'ς τὴ Φραγκιὰ νά 'ρθουνε τριὰ καράβια.

7. The preposition ἀπό often drops the ο before the forms of the article beginning with τ; as ἀπ' τῆς βρύσης τὸ νερό, ἀπ' τὴν ἀρχήν, ἀπ' τὰ κόκαλα βγαλμένη.

## CONTRACTION.

### § 6.

1. When the articles τό, τοῦ, τά, the pronouns μοῦ, σου, τοῦ, τό, τά, the adverb or pronoun ποῦ or ὅπου, the auxiliary θά, the particle νά, and some other words, are followed by a vowel, a contraction takes place, according to the following examples: —

τὰ ἄλογα	contracted	τᾶλογα	commonly written	τ' ἄλογα
νά εἰπῇ	_____	νάπῃ	_____	νά 'πῃ
νά ἦνε	_____	νάνε	_____	νά 'νε
τὰ ὀνόματα	_____	τάνόματα	_____	τὰ 'νόματα
τὸ ἄλογο	_____	τᾶλογο	_____	τ' ἄλογο
τὸ ἔλεγα	_____	τῶλεγα	_____	τό 'λεγα
τὸ εἶπα	_____	τῶπα	_____	τό 'πα
τοῦ οὐρανοῦ	_____	τοῦρανοῦ	_____	τ' οὐρανοῦ
μοῦ ἔλεγε	_____	μοῦλεγε	_____	μού 'λεγε
μοῦ εἶπε	_____	μοῦπε	_____	μού 'πε

2. Ποῦ or ὅπου, before ε, in this case usually



becomes πέ στ όπό; ας ποῦ ἔχω, πῶχω, πό 'χω; ποῦ ἔρχεται, πῶρχεται, πό 'ρχεται.

3. For contract verbs, see below.

## COMMUTATION OF LETTERS.

### § 7.

#### 1. Commutation of A, E.

Ἀρραβωνιάζω ἀρρεβωνιάζω, βαλάω βελάω, κράβατος κραβάτι, ῥάφα-  
νος ῥεπάμι, τάλαιρος ταλέρι.

Ἐγγίζω ἀγγίζω, ἔγγονος ἀγγόνι, ἐλεφάντινος ἐλεφαντινός, ἐργα-  
στήριον ἀργαστήρι, ἐρωτῶ ἀρωτῶ, τίποτε τίποτα, ἐμβολή ἀμύδι,  
νεφέλη νέφαλο, παραιτῶ παρατῶ.

#### 2. Commutation of A, O.

Ὅμόνω ἀμόνω, ὀρμιά ὀρμιδι, ὀρμαθός ἀρμαθιά, ὀρφανός ἀρφανός,  
ὀλόκληρος ὀλόκερος, ἀναλογίω ἀναλογεύς.

#### 3. Commutation of A, AĪ.

Γάδαρος γαῖδαρος, κάμα κáιμα, καμός καῖμός, καμένος καῖμένος, κελα-  
δῶ κελαῖδῶ, κλάμα κλάιμα, χαδεύω χαῖδεύω, χαμός χαῖμός, χαμένος  
χαῖμένος.

#### 4. Commutation of E, O.

Ἐβραῖος Ὀβρηός, ἔξω ὄξον, ἐρμηνεύς ὀρμηνεύω, εἵκαρος ὄφκαρος,  
ἔμορφος ὄμορφος.

Ὀλυμπος Ἐλυμπος, ὀψέ ὀψέ, πούποτε πούπετα.

#### 5. Commutation of E, I.

Περόνι πιρούνι, στρέφω στρίφω, τσεκούρι τσικούρι.

Πίπτω πέφτω, σινδόνι σεντόνι.

Κηρί κερί, μηρί μερί, θηριό θεριό, στήκω στέκω, ξηρός ξερός, ὑγιηρός  
γιερός γερός, σίδηρος σίδερον, ῥητίνη ῥετσίνη, σήπομαι σέπομαι.

Γύανω γέρινω, σύρω σέρνω, κυρά κερά, πλύνω πλένω, μικρύνω μικρένω.

Μάγειρος μάγερος, α ουοῦ.

(1) Before a vowel, E is regularly changed into I; as *μηλέα*, *μηλιά*, *συκία* *συκιά*, *βαρία* *βαριά*, *πλέον* *πλιά*.

(2) When AI (sounded E) is changed into the sound I, it is more correct to represent the latter sound by η, after the analogy of the later Bæotic dialect; which orthography satisfies the classical eye without offending the modern ear; as *αἶρα* *ἡρα*, *ῥαῖος* *ῥηός*, *Σμυρναῖος* *Σμυρνηός*. (See also § 5, 2.)

Ἐβραῖος Ὀβρηός. So the article ἡ for αἰ.

## 6. Commutation of ΟΥ, I.

Κινῶ *κουνῶ*, *πρινάρι* *πουνάρι*, *πλεξίδα* *πλεξούδα*.

*Ζηλεύω* *ζουλεύω*, *σηπία* *σουπιά*, *φηκάρι* *φουκάρι*, *φάσηλος* *φασούλι*, *φημίζω* *φουμίζω*, *σήσαμον* *σουσάμι*.

Ἀγκύλος *ἀγκούλα*, *ἄγκυρα* *ἄγκουρα*, *βρυνία* *βруνιά*, *τυκάνη* *δουκάνη*, *κυλλός* *κουλλός*, *κολλύρα* *κολλούρα*, *μύσταξ* *μουστάκι*, *ρύκάνη* *ρούκάνη*, *σκύλος* *σκούλος*, *συρίζω* *σουρίζω*, *σύρω* *σούρω*, *σύφαρ* *σούφρα*, *στουπίον* *στουπί*, *στύραξ* *στουράκι*, *τολύπη* *τουλούπα*, *τύμπανον* *τούμπανον*, *τρύπα* *τρούπα*. In words of this description, the sound ΟΥ may possibly be a relic of the ancient pronunciation of Υ.

*Πρόικα* *προύκα*, *δουτυ*, from the classical *προίξ* *προικός*.

## 7. Commutation of Π, B, Φ, M, T (consonantal).

Π, B. Ἄραψ Ἀραβος Ἀράπης, Ἀραβία Ἀραπιά, κόπτω *κοπήναι* *κόβω*.

B, Φ. Ἀλείφω *αλείβω*, *βλησκούνι* *φλησκούνι*.

Π, Φ. Ράφανος *ρεπάνι*, *κόλπος* *κόρφος*.

B, M. Μυζάω *βυζάνω*, *χήμη* *ἄχηβάδα*.

(1) Π before T is regularly changed into Φ; as *ράπτω* *ράφτω*, *κόπτω* *κόφτω*, *σκάπτω* *σκάφτω*, *τρίπτῃς* *τρίφτῃς*.

(2) B after M regularly becomes Π, pronounced *ḃ* (§ 2, 3, Π); as *γαμβρός* *γαμπρός*, *ἐμβαίνω* *ἐμπαίνω*, *αἰκνύω* *αἰκνύω*, *αἰκνύω* *αἰκνύω*.

(3) Υ, in the diphthongs AY, EY (now pronounced *αβ*, *εβ*, or *αφ*, *εφ*), has all the properties of B and Φ.

*Καῦσις* *κάψι*, *ἐκαστα* *ἐκάψα*, *ἐκλαυσα* *ἐκλαψα*, *ἐβασίλευσα* *ἐβασίλεψα*, *ἐλευσις* *ἐλεψι*, *δούλευσις* *δούλεψι*, *ἑλευσῖνα* *λεψῖνα*.

Ἐλαύνω *λάμνω*, *εὐνοστος* *ἐμνοστος*, *εὐνοῦχος* *μνοῦχος* or *μνοῦχος*, after the analogy of *σεμνός* from *σέβομαι*.

*Νεύω* *γνέφω*, analogous *βλήχων* *βλησκούνι* *φλησκούνι*.

(4) When EY loses its first letter, B or Φ is used for Υ in order to preserve the true pronunciation.

*Εὐαγγέλιον* *βαγγέλιο*, *εὐγενής* *βγενής*, *εὐλογία* *βλογία*, *εὐρίσκω* *βρίσκω*, *πρὸ* *εὐοδέω* *πραβοδέω*, *εὐθηνός* *φθηνός* *φτηνός*, *εὐκαιρῶν* *φκαιρών*, *εὐθειάζω* *φτειάνω* *φκειάνω*, *τὰ* *εὐχονται* *τὰ* *φχονται*.

So when  $\epsilon$  becomes  $o$ ;  $\epsilon\theta\kappa\alpha\iota\rho\omicron\varsigma$   $\delta\phi\kappa\alpha\iota\rho\omicron\varsigma$ , empty.

(5)  $\Lambda\upsilon\theta\acute{\epsilon}\nu\tau\eta\varsigma$ , *master*, pronounced  $\acute{\alpha}\phi\theta\acute{\epsilon}\nu\tau\eta\varsigma$ , becomes  $\acute{\alpha}\phi\acute{\epsilon}\nu\tau\eta\varsigma$ .

### 8. Commutation of T, Δ, Θ, Ζ, Σ.

T, Θ. Σωτικά σωθικά, βάτραχος βαθραχός βαθρακός, ἀντιβολή ἀθιβολή, ἐκάβισα ἑκατσα οἱ ἐκάτσα.

T, Δ. Ὑδρον ὕνρον, τυκάνη δουκάνη, ἀτρακτος ἀδράχτι, τόξον δόξα δοξάρι, ἄρκτος ἀρκούδα.

Δ, Ζ. Ὅμαδι μαζί, ποδεών μπουζούνας μπουζούνι.

Σ, Ζ. Σάκχαρον ζάχαρι, σύγχος ζόχος ζοχάρι.

T, Σ. Τεῦτλον σεῦκλον σέσκλον, *beet*.

(1) Θ after Σ, Φ, Χ, is regularly changed into T; ἀκούσθηκα ἀκούστηκα, ἐλούσθην ἐλούστην, ἐσχίσθηκα ἐσκίστηκα: φθάνω φτάνω, ἐγράφηκα ἐγράφτηκα: ἐχθίς ἐχτίς, ἐχθρός ὀχτρός, μοχθηρόν μουχτερόν. So ἐκαύθηκα ἐκαύτηκα, ἐλεύθερος ἐλεύτερος (§ 7, 7, 3).

(2) Δ after N is regularly changed into T, pronounced like *d* (§ 2, 3); as δένδρον δέντρον, ἐνδύνω ἐντύνω ντύνω, ἄνδρας ἄντρας, ὑπανδρεύω παντρεύω, μανδύας μαντί.

### 9. Commutation of T, Θ, Ζ, Σ, Κ, ΣΚ, ΤΣ.

T, Κ. Τεῦτλον σέσκλον, ἀντλία ἀγκλιά, φτειάνω φκειάνω, φτυάρι φκυάρι, στυλβόω σκλιβόω.

T, ΤΣ. Ταγγός τσαγγός, κληματίς κληματίδος κληματισίδα, ῥητήνη ῥετσίνη.

Θ, ΤΣ. Ἀκανθόχοιρος σκαντσόχοιρος οἱ σγαντσόχοιρος.

Ζ, ΤΣ. Ζιγγίβρις τσιτσιβίς, ζίζυφος τσίτσιψον.

Σ, ΤΣ. Σύφαρ τούπα, σάγαρις securis τσεκούρι, σιληπορδῶ τσιληπορδῶ, σιφλός τσίμπλα, situla τσιτούρα, sugo τσούζω, servulus τσερβούλι, sergia (Italian) τσέργα.

ΣΚ, ΤΣ. Πέσκος πετσί, σκίρος τσίρος.

### 10. Commutation of Κ, Γ, Χ.

Κ, Γ. Ὅρνυξ ὄρνυγος ὄρνύκι, διακομίζω διαγομίζω, ἐκδέρω γδέρω, ἐκδύνω γδύνω, ἐκλύω γλύω, καλίκι καλίγι, καρίς γαρίδα, κάτος γάτος, κλυστήρ γλυστήρι, κωβιός γουβιός, σκαντσόχοιρος σγαντσόχοιρος.

Κ, Χ. Δείκνυμι δείχνω, διώκω διώχνω, κάπτω χάφτω, χορδή κόρδα, καρχήσιον καρκίσι.

Γ, Χ. Παιγνίδι παιχνίδι, ῥήγνυμι ῥήχνω.

(1) Κ before T is regularly changed into Χ; as κτένι χτένι, ῥηκτός ῥηχτός.

(2) X after Z is changed into K; as *σάξω*, *σχολείον* *σκαλῖν*, *σχολή* *σκάδι*, *σκάλαρος*.

### 11. Commutation of B, Γ, Δ.

B, Γ. *βλέπω* *γλέπω*, *βλέφαρον* *γλέφαρον*, *βούπα* *γούπα*, *σούβλα* *σούγλα*, *καλιγόνω* *καλιβόνω*.

B, Δ. *Κουνάδι* *κουνάβι*, from the classical *κίναδος*.

### 12. Commutation of Θ, Φ, Χ.

Θ, Φ. *Ἀναρίθμητος* *ἀρίφητος*, *στάθμη* *στάφη*, *θηκάρι* *φηκάρι*, *φουκάρι*, *θρίσσα* *φρίσσα*.

Θ, Χ. *Ἄχρα* *ἄθη*.

Φ, Χ. *Φούχτα* *χούφτα*, *λείχω* *γλείφω*.

### 13. Commutation of Λ, Μ, Ν, Ρ.

Λ, Ν. *Ἀνυφαντής* *ἀλυφαντής* *ἀλυφαντάκος*.

Λ, Ρ. *Ἀδελφός* *ἀδερφός*, *ἀμίλγω* *ἀρμέγω*, *ἀλμυρός* *ἀρμυρός*, *βάλσαμος* *βάρσαμος*, *βολβός* *βορβός*, *Βούλγαρος* *Βούργαρος*, *ἐλθεῖν* *ἐρθομαι* *ἦρθα*, *κόλπος* *κόρφος*, *σκαλμός* *σκαρμός*.

*Ἄρστρον* *ἀλέτρι*, *ἀχρίς* *ἀχλαδα*, *ἐγρηγορώς* *ὀγλήγορος*, *κροσσά* *κλόσσια*, *κρησάρα* *κλησάρα* *κησάρα*, *πρῆρα* *πλήρη*.

Μ, Ν. *Ἀναρίθμητος* *ἀρίφνητος*, *στάθμη* *στάφνη*.

## ADDITION AND OMISSION OF LETTERS.

### § 8.

#### 1. A prefixed.

*Βασκαίνω* *ἀβασκαίνω*, *βδέλλα* *ἀβδέλλα*, *βράβυλον* *ἀβράμνηλον*, *βρωγία* *ἀβρωγιά*, *κινάρα* *ἀγκινάρα*, and many others.

Before a vowel, this prefix becomes *ἀν*; *ἀγαλλιόμαι* *ἀναγαλλίδω*, *αἰώνιος* *ἀναιώνιος*, *ἀραιός* *ἀνάριθμος*, *ἀντρανίζω* *ἀναντρανίζω*, *ὑφαντής* *ἀνυφαντής*.

#### 2. A omitted.

*Ἀμύγδαλον* *μύγδαλον*, *ἀστακός* *στακός*, *ἀξύγγη* *ξύγγη*, and a few others.

#### 3. E prefixed.

*Σέ* *ἐστί* *ἐσένα*, *τούτος* *ἐτούτος*, *τότε* *ἐτότε*, *τέτοιος* *ἐτέτοιος*, *ρίζικόν* *ἐρίζικόν*.

4. *E annexed.*

(1) E is often annexed to words ending in N ; as γράφουν γράφου<sup>νε</sup>, ἔλεγον ἐλέγα<sup>νε</sup>, παιδῶν παιδιῶ<sup>νε</sup>, ἐσέναν ἐσέναν<sup>ε</sup>, γραμμένον γραμμένον<sup>ε</sup>.

(2) Particularly τόν, τήν, μᾶς, σᾶς, τοὺς, before a consonant, very often take this suffix, which is usually written as if it belonged to the next word ; as τὸν πιάνει, τὸνε πιάνει, τὸν ἐπιάνει ; σᾶς γλέπω, σᾶνε γλέπω, σᾶς ἐγλέπω ; τοὺς κτυπάει, τοῦσε κτυπάει, τοὺς ἐκτυπάει.

5. *E omitted from the beginning of a word.*

Ἐκδέρω γδέρω, ἐκδύνω γδύνω, ἐπαίρω παίρω, ἐρωτῶ ρωτῶ, ἐρημία ρημία, ἐστιά στιά, and many others.

6. *AT, ET, before M.*

Before M, these diphthongs drop the Y ; as καῦμα κάμα, καυμένος καμένος, κλαῦμα κλάμα, γεῦμα γέμα, εὔμορφος ἔμορφος, ψεῦμα ψέμα, παιδευμένος παιδεμένος.

7. *O prefixed.*

Δεῖνα οδεῖνα, γιά ογιά, κάποιος όκάποιος, κάσος όκάσος, κάπου όκάπου, κάτι όκάτι, νόστιμος όνόστιμος, ποῦ όπου.

8. *O omitted from the beginning of words.*

᾽Ολίγος λίγος, όμιλῶ μιλῶ, όνομα νομάτοι, όσπίτιον σπίτι.

9. *Γ prefixed.*

Αἷμα γαῖμα, λυκόφως γλυκοφέγει, γλυκοχαράζει, λακῶ γλακῶ, λείχω γλείφω, γήθω γνέθω, νεύω γνέφω, u r n a γούρνα, οὔλα γούλια.

10. *Γ inserted.*

᾽Αέρας άγέρας, όλισθηρός άγλιστρῶ, άωρος άγουρος, έναντίος άγνά<sup>ν</sup>τιος, όον οόν αυγαριά, ώόν αυγόν, έννοια έγνοια, μυῖα μυῖγα, σύννεφον σύγνεφον, τύραννος τύραγνος, μέλεος μέλεγος, σεμίδαλις σεμιγδάλι, παλαιός παλαιγός.

In verbs Γ is inserted before ω when this ending is preceded

by a vowel, or by the sound B ; *περνάω περνέγω, ἀκούω ἀκαίγω, καίω καίγω, μετανοῶ μετανοῶ, τρίβω τρίβγω, γυρεύω γυρεύγω.*

### 11. Γ omitted.

*Λέγω λέω, λαγῆνι λαήνι, μυρολόγι μυρολόγι, προσφάγι προσφάγι, σαγίττα σαίττα, ταγίζω ταίζω, τρώγω τρώω, φυλάγω φυλάω, and some others.*

It is regularly omitted before M ; as *πρᾶγμα πᾶμα, τάγμα τάμα, σφαγμένος σφαμένος.*

### 12. Γ nasal inserted.

*Ἄκανθα ἀγκάθι, ἀκίς ἀγκίδα, κινάρα ἀγκινάρα, μύρμηξ μυρμήγκι, σμίλαξ σμιλάγκα.*

### 13. Γ nasal omitted.

Γ nasal is regularly omitted before X ; as *ἔγχελυς χέλι, κέγχρος κεχρί, μελάγχρους μελαχρινός, συγχωρῶ συχωρῶ.*

### 14. N omitted.

(1) N before Θ is usually omitted ; *ἄνθος ἀθός, ἀντιβολή ἀθιβολή, κολοκύνθη κολοκύθι, ἄψινθος ἀψιθιά.*

So in the aorist passive of verbs ; *ἐμαράνθην μαράθηκα, ἐπικράνθην ἐπικράθηκα.*

(2) In nouns and adjectives, the endings *αν, εν, ην, ιν, ον, υν, ουν* regularly drop the N. For examples, see below.

(3) Particularly, the articles *τόν, τήν*, and the negative *δέν*, omit the N before a semivowel (B, Γ, Δ, Ζ, Λ, Μ, Ν, Ρ), or aspirate (Θ, Φ, Χ) ; as *τὸ βασιλιᾶ, τὸ γέροντα, τὸ λαιμό, δὲ θέλω, τὴ φυλακή.*

### 15. N annexed.

N is annexed to the second and third persons singular, and to all the persons of the plural, of the imperfect passive. See the paradigm.

### 16. N prefixed.

The ignorant, imagining that the N of the article, in expressions like the following, belonged to the noun, have formed a

number of curious words. Thus, from τὴν Αἶον, τὴν Ἴον, τὴν Τῆνον, τὴν Ὑδραν, τὸν οἰκοκύριον, τὸν ὕπνον, τὸν ὄμον, they have made ἡ Ναίον, ἡ Νιό, ἡ Ντῆνο, ἡ Νύδρα, ὁ νοικοκύρις, ὁ νύπνος, ὁ νῶμος. Also ὁ γκρεμνός, from τὸν κρημνόν, by substituting Γ nasal for Ν.

On the other hand, confounding the initial Ν with that of the article, they changed Νάξος, Ναύπακτος, into Ἀξιά, Ἐπαχτος.

The Italian names *Negroponte* and *Stalimni* or *Staliméni* owe their existence to the expressions τὴν Ἑγρεπο, ἔς τὴν Λῆμνο.

The illiterate say ἔς τὴν Πόλι, ἔς τὴν Κῶ, for εἰς τὴν Πόλιν, *to the City*, that is, *Constantinople*, εἰς τὴν Κῶ, *to Cos*. The Turks, supposing that εἰς and τὴν were parts of the noun, have made Σταμπουλ or Σταμπολ, *Stambúl* or *Stamból*, Σταγκιδί, *Stankidi*. Also Ἰζνίκ, *Izník*, from εἰς Νίκαιαν.

### 17. Ν inserted.

When ΜΙ, followed by a vowel, is to be pronounced by synizesis, it becomes ΜΝΙ; as μία μυιά, Θύμιος Θύμιος, Ρωμαίος Ρωμηός.

### 18. Π inserted.

When ΜΛ would arise from syncope, the labial Π (pronounced β, § 2, 3, Π) is inserted between Μ and Λ; as καμελάφι καμπλάφι, κορόμηλο κορόμπλο, χαμηλός χαμπλός.

Compare the classical insertion of Β in μέμβλωκα, μέμβλεται, μεσημβρία, γαμπρός, ἄμβροτος, ἡμβροτον, ἔμβραμαι.

### 19. Σ prefixed.

Κόνις σκόνι, κόμβος ἀνα-σκουμπόνω, προωθῶ σπριάχνω, πυργίτης σπουργίτης, φλόμος σφλόμος, τυμπανίζω στουμπανίζω, κορυδαλός σκυρδαλός, κάνθαρος σκάθαρος, κάρφος σκάρφη, κλήθρα σκληθρον, κύπτω σκύπτω.

## NOUNS.

## § 9.

1. The Modern Greek has but four cases ; the nominative, genitive, accusative, and vocative.

In certain connections the educated use the classical dative. Still it cannot be said to form an essential part of the Modern Greek noun.

2. Masculines end in the sounds  $A\Sigma$ ,  $E\Sigma$ ,  $I\Sigma$ ,  $O\Sigma$ ,  $OT\Sigma$ . Feminines, in the vowel-sounds  $A$ ,  $E$ ,  $I$ ,  $O$ ,  $OT$ . Neuters, in  $A$ ,  $IN$  ( $I$ ),  $ON$  ( $O$ ),  $O\Sigma$ .

3. The genitive singular of masculines, except those in  $O\Sigma$ , is formed by dropping the  $\varsigma$  of the nominative.

The genitive singular of feminines is formed by annexing  $\varsigma$  to the nominative.

4. The accusative singular of masculines and feminines, and the neuter endings  $IN$ ,  $ON$ , most commonly drop the  $N$ .

5. The nominative, accusative, and vocative plural of masculines (except those in  $O\Sigma$ ) end in  $-es$ , or  $-\delta es$ ; of feminines, generally in  $-es$ .

## FIRST DECLENSION.

## § 10.

1. *Masculines in  $A\Sigma$ ,  $H\Sigma$ .*

## Classical.

S. N.	ταμίας	τελώνης
G.	ταμίου(-α)	τελώνου
D.	ταμιά	τελώνη
A.	ταμίαν	τελώνην
V.	ταμία	τελώνη



P. N. V.	ταμίαι	τελώναι		
G.	ταμιῶν	τελωνῶν		
D.	ταμίαις	τελώναις		
A.	ταμίας	τελῶνας		
S. N.	κριτής	δεσπότης	κλέπτης	ναύτης
G.	κριτοῦ	δεσπότου	κλέπτου	ναύτου
D.	κριτῇ	δεσπότῃ	κλέπτῃ	ναύτῃ
A.	κριτήν	δεσπότην	κλέπτην	ναύτην
V.	κριτά	δέσποτα	κλέπτα	ναῦτα
P. N. V.	κριταί	δεσπόται	κλέπται	ναῦται
G.	κριτῶν	δεσποτῶν	κλεπτῶν	ναυτῶν
D.	κριταῖς	δεσπόταις	κλέπταις	ναύταις
A.	κριτάς	δεσπότας	κλέπτας	ναύτας

## Modern.

	<i>treasurer</i>	<i>collector</i>
S. N.	ταμίας	τελώνης
G.	ταμία	τελώνῃ
A.	ταμία(ν)	τελώνῃ(ν)
V.	ταμία	τελώνῃ
P. N. A. V.	ταμίες	τελώνες
G.	ταμιῶν,	τελωνῶν,
	ταμιών	τελώνων

Nouns like *ταμίας* and *τελώνης* are of rare occurrence in Modern Greek.

	<i>judge</i>	<i>bishop</i>	<i>thief</i>	<i>sailor</i>
S. N.	κριτής	δεσπότης	κλέφτης	ναύτης
G.	κριτῇ	δεσπότῃ	κλέφτῃ	ναύτῃ
A.	κριτή(ν)	δεσπότῃ(ν)	κλέφτῃ(ν)	ναύτῃ(ν)
V.	κριτή	δεσπότῃ	κλέφτῃ	ναύτῃ
P. N. A. V.	κριτάδες	δεσποτάδες	κλέφτες	ναῦτες
G.	κριτάδων	δεσποτάδων	κλεφτῶν,	ναυτῶν,
			κλέφτων	ναύτων

Oxytones in *της* are inflected like *κρητης*. Paroxytones in *της*, like *κλειφτης*, if the vowel of the penult is, in classical Greek, short; and like *ναυτης*, if the vowel-sound is long by nature.

A few paroxytones in *της* are declined like *δεσποτης*; as *αφεντης*, *μητροπολιτης*.

NOTE 1. The plural ending *-εις* is borrowed from the third declension.

The usual, but less analogical, orthography is *-αις*; as *χαραις* for *χαρεις*. Some write *-αις* in the accusative, and *-εις* in the nominative, imagining at the same time that they follow the classical Æolians. But as the Æolic ending *-αις* of the accusative plural arises from *-ανς* and corresponds to *-αις* (arising from *-ωνς*) of the second declension, it is obvious that there is no immediate connection between the Æolic and modern accusative plural. Further, the Æolic never accents nouns on the last syllable.

(1) Modern and foreign names in *ΑΣ* have *αδες* in the plural. And if the accent is heard on *ας*, the *α* is circumflexed.

	<i>doctor</i>	<i>waiwode</i>	<i>priest</i>
S. N.	<i>χόντσας</i>	<i>βόιβοντας</i>	<i>παπᾶς</i>
G.	<i>χόντσα</i>	<i>βόιβοντα</i>	<i>παπᾶ</i>
A.	<i>χόντσα(ν)</i>	<i>βόιβοντα(ν)</i>	<i>παπᾶ(ν)</i>
V.	<i>χόντσα</i>	<i>βόιβοντα</i>	<i>παπᾶ</i>
P. N. A. V.	<i>χοντσάδες</i>	<i>βοιβοντάδες</i>	<i>παπαδες</i>
G.	<i>χοντσάδων</i>	<i>βοιβοντάδων</i>	<i>παπάδων</i>

In *βοιβοντας*, *οῖ* are pronounced in one syllable (§ 2, 2, οἱ).

(2) Modern nouns ending in the sound *ΙΣ* are commonly written with an *η*. And if the accent is heard on the last syllable, the *η* is circumflexed.

	<i>butcher</i>	<i>cadī</i>
S. N.	<i>χασάπης</i>	<i>καδῆς</i>
G.	<i>χασάπη</i>	<i>καδῆ</i>
A.	<i>χασάπη(ν)</i>	<i>καδῆ(ν)</i>
V.	<i>χασάπη</i>	<i>καδῆ</i>
P. N. A. V.	<i>χασάπηδες</i>	<i>καδῆδες</i>
G.	<i>χασάπηδων</i>	<i>καδῆδων</i>

NOTE 2. The endings *-άδες, -ήδες, -ῆδες* are adopted from such nouns as *λαμπάς λαμπάδες, εὐελπίς εὐέλπιδες, ἐλπίς ἐλπίδες*.

NOTE 3. The accent of such genitives as *τελώνων, ναύτων, σοφίων*, originates in the effort to preserve the tone of the nominative throughout. Compare the classical *ἀφύων, ἐτησίων, χρήστων*, from *ἀφύη, ἐτησίοι, χρήστης*. Also, the genitive plural of the feminine of barytone adjectives and participles in *ος*.

(3) Modern masculines in *ΑΣ*, formed by annexing this ending to the root of nouns of the classical third declension, have *ες* in the plural. And when they denote rational beings, they can have also *άδες*.

The accusative singular is the same as the classical.

### Classical.

S. N. V.	<i>*Αραψ</i>	<i>λάρυγξ</i>	<i>ἔρως</i>
G.	<i>*Αραβος</i>	<i>λάρυγγος</i>	<i>ἔρωτος</i>
D.	<i>*Αραβι</i>	<i>λάρυγγι</i>	<i>ἔρωτι</i>
A.	<i>*Αραβα</i>	<i>λάρυγγα</i>	<i>ἔρωτα</i>
P. N. V.	<i>*Αραβες</i>	<i>λάρυγγες</i>	<i>ἔρωτες</i>
G.	<i>*Αράβων</i>	<i>λάρύγγων</i>	<i>ἑρώτων</i>
D.	<i>*Αραψι</i>	<i>λάρυγξι</i>	<i>ἔρωσι</i>
A.	<i>*Αραβας</i>	<i>λάρυγγας</i>	<i>ἑρώτας</i>
S. N. V.	<i>*Ελλην</i>	<i>λιμήν</i>	<i>χειμών</i>
G.	<i>*Ελληνος</i>	<i>λιμένος</i>	<i>χειμῶνος</i>
D.	<i>*Ελληνι</i>	<i>λιμένι</i>	<i>χειμῶνι</i>
A.	<i>*Ελληνα</i>	<i>λιμένα</i>	<i>χειμῶνα</i>
P. N. V.	<i>*Ελληνες</i>	<i>λιμένες</i>	<i>χειμῶνες</i>
G.	<i>*Ελλήνων</i>	<i>λιμένων</i>	<i>χειμώνων</i>
D.	<i>*Ελλησι</i>	<i>λιμέσι</i>	<i>χειμῶσι</i>
A.	<i>*Ελληνας</i>	<i>λιμένας</i>	<i>χειμῶνας</i>
S. N. V.	<i>ἄήρ</i>	<i>ἦρως</i>	<i>μῆν</i>
G.	<i>ἀέρος</i>	<i>ἦρωος</i>	<i>μηνός</i>
D.	<i>ἀέρι</i>	<i>ἦρωϊ</i>	<i>μηνί</i>
A.	<i>ἀέρα</i>	<i>ἦρωα</i>	<i>μῆνα</i>

P. N. V.	ἄερες	ἥρωες	μήνες
G.	ἀέρων	ἡρώων	μηνῶν
D.	ἀέρσι	ἡρωσι	μησί
A.	ἀέρας	ἡρωας	μήνας
S. N.	γίγᾱς	γέρων	ρήτωρ
G.	γίγαντος	γέροντος	ρήτορος
D.	γίγαντι	γέροντι	ρήτορι
A.	γίγαντα	γέροντα	ρήτορα
V.	γίγᾱν	γέρον	ρήτορ
P. N. V.	γίγαντες	γέροντες	ρήτορες
G.	γιγάντων	γερόντων	ρήτόρων
D.	γίγᾱσι	γέρουσι	ρήτορσι
A.	γίγαντας	γέροντας	ρήτορας
S. N.	ἄνῆρ	πατήρ	βασιλεύς
G.	ἀνδρός	πατρός	βασιλέως
D.	ἀνδρί	πατρί	βασιλεῖ
A.	ἄνδρα	πατέρα	βασιλέα
V.	ἄνερ	πάτερ	βασιλεῦ
P. N. V.	ἄνδρες	πατέρες	βασιλεῖς
G.	ἀνδρῶν	πατέρων	βασιλέων
D.	ἀνδράσι	πατράσι	βασιλεῦσι
A.	ἄνδρας	πατέρας	βασιλέας, βασιλεῖς

## Modern inflection.

	<i>Arab</i>	<i>gullet</i>	<i>love</i>
S. N.	*Αραβας	λάρυγγας	ἔρωτας
G.	*Αραβα	λάρυγγα	ἔρωτα
A.	*Αραβα	λάρυγγα	ἔρωτα
V.	*Αραβα	λάρυγγα	ἔρωτα
P. N. A. V.	*Αραβες	λάρυγγες	ἔρωτες
G.	*Αράβων	λαρύγγων	ἐρώτων

	<i>Greek</i>	<i>harbor</i>	<i>winter</i>
S. N.	*Ἑλληνας	λιμένας	χειμῶνας
G.	*Ἑλληνα	λιμένα	χειμῶνα
A.	*Ἑλληνα	λιμένα	χειμῶνα
V.	*Ἑλληνα	λιμένα	χειμῶνα
P. N. A. V.	*Ἑλληνες	λιμένες	χειμῶνες
G.	*Ἑλλήνων	λιμένων	χειμῶνων

	<i>air</i>	<i>hero</i>	<i>mouth</i>
S. N.	ἄρας	ἥρωας	μήνας
G.	ἄρα	ἥρωα	μήνα
A.	ἄρα	ἥρωα	μήνα
V.	ἄρα	ἥρωα	μήνα
P. N. A. V.	ἄρες	ἥρωες	μήνες
G.	ἄρων	ἥρώων	μηνῶν

	<i>giant</i>	<i>old man</i>	<i>demon</i>
S. N.	γίγαντας	γέροντας	ρήτορας
G.	γίγαντα	γέροντα	ρήτορα
A.	γίγαντα	γέροντα	ρήτορα
V.	γίγαντα	γέροντα	ρήτορα
P. N. A. V.	γίγαντες	γέροντες	ρήτορες
G.	γιγάντων	γερόντων	ρητόρων

Plural also,

N. A. V.	γιγαντάδες	γεροντάδες
G.	γιγαντάδων	γεροντάδων

	<i>man</i>	<i>father</i>	<i>king</i>
S. N.	ἄνδρας	πατέρας	βασιλέας βασιλιᾶς
G.	ἄνδρα	πατέρα	βασιλέα βασιλιᾶ
A.	ἄνδρα	πατέρα	βασιλέα βασιλιᾶ
V.	ἄνδρα	πατέρα	βασιλέα βασιλιᾶ
P. N. A. V.	ἄνδρες	πατέρες	βασιλιάδες
G.	ἀνδρῶν	πατέρων	βασιλιάδων

Plural also,

N. A. V.	ἀνδράδες	πατεράδες
G.	ἀνδράδων	πατεράδων

2. *Feminines in A, H.*

Classical.

S. N. V.	χαρά	σοφία	ἀλήθεια
G.	χαρᾶς	σοφίας	ἀληθείας
D.	χαρᾷ	σοφίᾳ	ἀληθείᾳ
A.	χαράν	σοφίαν	ἀλήθειαν
P. N. V.	χαραί	σοφίαι	ἀλήθειαι
G.	χαρῶν	σοφιῶν	ἀληθειῶν
D.	χαραῖς	σοφίαις	ἀληθείαις
A.	χαράς	σοφίας	ἀληθείας
S. N. V.	δόξα	μοῦσα	θάλασσα
G.	δόξης (-ας)	μούσης (-ας)	θαλάσσης (-ας)
D.	δόξῃ	μούσῃ	θαλάσῃ
A.	δόξαν	μούσαν	θάλασσαν
P. N. V.	δόξαι	μούσαι	θάλασσαι
G.	δοξῶν	μουσῶν	θαλασσῶν
D.	δόξαις	μούσαις	θαλάσσαις
A.	δόξας	μούσας	θαλάσσας
S. N. V.	τιμή	δίκη	γνώμη
G.	τιμῆς	δίκης	γνώμης
D.	τιμῇ	δίκῃ	γνώμῃ
A.	τιμήν	δίκην	γνώμην
P. N. V.	τιμαί	δίκαι	γνώμαι
G.	τιμῶν	δικῶν	γνωμῶν
D.	τιμαῖς	δίκαις	γνώμαις
A.	τιμάς	δίκας	γνώμας

## Modern.

	<i>joy</i>	<i>wisdom</i>	<i>truth</i>
S. N. V.	χαρά	σοφία	ἀλήθεια
G.	χαρᾶς	σοφίας	ἀλήθειας
A.	χαρά(ν)	σοφία(ν)	ἀλήθεια(ν)
P. N. A. V.	χαρές	σοφίες	ἀλήθειες
G.	χαρῶν	σοφιῶν, σοφίων	ἀληθειῶν, ἀληθειῶν
	<i>glory</i>	<i>muse</i>	<i>sea</i>
S. N. V.	δόξα	μούσα	θάλασσα
G.	δόξας	μούσας	θάλασσας
A.	δόξα(ν)	μούσα(ν)	θάλασσα(ν)
P. N. A. V.	δόξες	μούσες	θάλασσες
G.	δοξῶν, δόξων	μουσῶν, μούσων	θαλασσῶν, θαλάσσων
	<i>honor</i>	<i>trial</i>	<i>opinion</i>
S. N. V.	τιμή	δίκη	γνώμη
G.	τιμῆς	δίκης	γνώμης
A.	τιμή(ν)	δίκη(ν)	γνώμη(ν)
P. N. A. V.	τιμές	δίκες	γνώμες
G.	τιμῶν	δικῶν	γνωμῶν

(1) Modern feminine proparoxytones ending in the sound *I* are commonly written with an *η*.

*sugar*

S. N. A. V.	ζάχαρη	P. N. A. V.	ζάχαρες
G.	ζάχαρης	G.	ζαχάρων

(2) Modern feminines in *A*, formed by annexing this ending to the root of nouns of the third declension, retain the classical inflection in the plural; except that the accusative is like the nominative.

The accent of the nominative singular is the same as that of the classical accusative singular.

### Classical.

S. N. V.	λαμπάς	αἶξ	νύξ	χῆν
G.	λαμπάδος	αἰγός	νυκτός	χηνός
D.	λαμπάδι	αἰγί	νυκτί	χηνί
A.	λαμπάδα	αἶγα	νύκτα	χῆνα
P. N. V.	λαμπάδες	αἶγες	νύκτες	χῆνες
G.	λαμπάδων	αἰγῶν	νυκτῶν	χηνῶν
D.	λαμπάσι	αἰξί	νυξί	χησί
A.	λαμπάδας	αἶγας	νύκτας	χῆνας
S. N.	ἐλπίς	ὄρνις		μήτηρ
G.	ἐλπίδος	ὄρνιθος		μητρός
D.	ἐλπίδι	ὄρνιθι		μητρί
A.	ἐλπίδα	ὄρνιθα (-ω)		μητέρα
V.	ἐλπί	ὄρνι		μητερ
P. N. V.	ἐλπίδες	ὀρνιθες		μητέρες
G.	ἐλπίδων	ὀρνίθων		μητέρων
D.	ἐλπίσι	ὄρνισι		μητράσι
A.	ἐλπίδας	ὄρνιθας		μητέρας

### Modern.

S. N. A. V.	λαμπάδα	αἶγα	νύκτα	χῆνα
G.	λαμπάδας	αἶγας	νύκτας	χῆνας
P. N. A. V.	λαμπάδες	αἶγες	νύκτες	χῆνες
G.	λαμπάδων	αἰγῶν	νυκτῶν	χηνῶν
S. N. A. V.	ἐλπίδα	ὄρνιθα		μητέρα
G.	ἐλπίδας	ὄρνιθας		μητέρας
P. N. A. V.	ἐλπίδες	ὄρνιθες		μητέρες
G.	ἐλπίδων	ὀρνίθων		μητέρων

NOTE 4. THEOCRITUS has αἰγᾶν (5, 148), as if from ἡ αἶγα; HERODOTUS, χιλιάδων (7, 103), as if from ἡ χιλιάδα.

(3) Modern feminines formed from nouns in -is G. εως, by dropping the s, are written with an ι or



η. Those from ης G. ητος drop the s; or they are inflected like ὄρνιθα.

## Classical.

S. N.	δύναμις	P. N. A. V.	δυνάμεις
G.	δυνάμεως	G.	δυνάμεων
D.	δυνάμει	D.	δυνάμεσι
A.	δύναμιν		
V.	δύναμι		
S. N. V.	θεότης	P. N. V.	θεότητες
G.	θεότητος	G.	θεοτήτων
D.	θεότητι	D.	θεότησι
A.	θεότητα	A.	θεότητας

## Modern.

*strength*

S. N. V.	δύναμι, δύναμη	P. N. A. V.	δύναμες
G.	δύναμις, δύναμης	G.	δυνάμεων
A.	δύναμι(ν), δύναμη(ν)		

*divinity*

S. N. A. V.	θεότη, θεότητα	P. N. A. V.	θεότητες
G.	θεότης, θεότητας	G.	θεοτήτων

(4) Μύτι or μύτη, nose, and χάρι, or χάρη, grace, from the classical μύτις, ιδος, χάρις, ιτος, are inflected like δύναμι, δύναμη.

## SECOND DECLENSION.

## § 11.

1. *Masculines in ΟΣ, and Neuters in ΟΝ.*

## Classical.

S. N.	λαγός	πόνος	οἶκος	θάνατος
G.	λαγοῦ	πόνου	οἴκου	θανάτου
D.	λαγῶ	πόνῳ	οἴκῳ	θανάτῳ
A.	λαγόν	πόνον	οἶκον	θάνατον
V.	λαγέ	πόνε	οἶκε	θάνατε

P. N. V.	λαγοί	πόνοι	οἰκοι	θάνατοι
G.	λαγῶν	πόνων	οἴκων	θανάτων
D.	λαγοῖς	πόνουις	οἴκοις	θανάτοις
A.	λαγούς	πόνους	οἴκους	θανάτους
S. N. A. V.	καλόν	ξύλον	σῦκον	ὄργανον
G.	καλοῦ	ξύλου	σύκου	ὀργάνου
D.	καλῶ	ξύλῳ	σύκῳ	ὀργάνῳ
P. N. A. V.	καλά	ξύλα	σῦκα	ὄργανα
G.	καλῶν	ξύλων	σύκων	ὀργάνων
D.	καλοῖς	ξύλοις	σύκοις	ὀργάνοις

## Modern.

	<i>hare</i>	<i>rain</i>	<i>house</i>	<i>death</i>
S. N.	λαγός	πόνος	οἶκος	θάνατος
G.	λαγοῦ	πόνου	οἴκου	θανάτου
A.	λαγό(ν)	πόνο(ν)	οἶκο(ν)	θάνατο(ν)
V.	λαγέ	πόνε	οἶκε	θάνατε
P. N. V.	λαγοί	πόνοι	οἶκοι	θάνατοι, θανάτοι
G.	λαγῶν	πόνων	οἴκων	θανάτων
A.	λαγούς	πόνους	οἴκους	θανάτους, θάνατους
	<i>good</i>	<i>wood</i>	<i>fig</i>	<i>organ</i>
S. N. A. V.	καλό(ν)	ξύλο(ν)	σῦκο(ν)	ὄργανο(ν)
G.	καλοῦ	ξύλου	σύκου	ὀργάνου, ὄργανου
P. N. A. V.	καλά	ξύλα	σῦκα	ὄργανα
G.	καλῶν	ξύλων	σύκων	ὀργάνων

NOTE 1. The accent of nominatives like θανάτοι is Doric. GREGORIUS CORINTH. 123, p. 314.

(1) Proper names and national appellatives in ΟΣ make the vocative in ο; as

Δῆμος,	V. Δῆμο,	<i>Dhimos</i>
Νικολός,	V. Νικολό,	<i>Nicholas</i>
Φράγκος,	V. Φράγκο,	<i>a Frank</i>
Τούρκος,	V. Τούρκο,	<i>a Turk</i>

(2) Nouns in *ΙΣ* (written also *ΗΣ*, as in the first declension), *Ι*, *Τ*, arising from the classical *ΙΟΣ*, *ΙΟΝ*, *ΤΟΝ*, are inflected as follows:—

## Classical.

S. N.	μάρτιος	P. N. V.	μάρτιοι
G.	μαρτίου	G.	μαρτίων
D.	μαρτίῳ	D.	μαρτίοις
A.	μάρτιον	A.	μαρτίους
V.	μάρτιε		

S. N. A. V.	παιδίον	πόδιον	δίκτυον
G.	παιδίου	ποδίου	δικτύου
D.	παιδίῳ	ποδίῳ	δικτύῳ
P. N. A. V.	παιδιά	πόδια	δίκτυα
G.	παιδίων	ποδίων	δικτύων
D.	παιδίοις	ποδίοις	δικτύοις

## Modern.

## March

S. N.	μάρτις,	μάρτης	P. N. A. V.	μάρτ-ιδες,-ηδες
G.	μάρτι,	μάρτη	G.	μάρτ-ιδων,-ηδων
A.	μάρτι(ν),	μάρτη(ν)		
V.	μάρτι,	μάρτη		

	<i>child</i>	<i>foot</i>	<i>net</i>
S. N. A. V.	παιδί(ν)	πόδι(ν)	δίκτυ(ν)
G.	παιδιοῦ	ποδιοῦ	δικτυοῦ
P. N. A. V.	παιδιά	πόδια	δίκτυα
G.	παιδιῶν	ποδιῶν	δικτυῶν

The endings are pronounced by synizesis when two vowels come together. (§ 4, 2.)

NOTE 2. The *accent* of nouns of this class is the same as that of the original form; as Ἀντώνις, Δημήτρις, μαχαίρι, not Ἀντῶνις, Δημη-τρις, μαχαίρι. Compare the Doric εἰδείραν, ἐκράξαν, ἐκοσμήθεν, for εἰδεί-ρασαν, ἐκράξασαν, ἐκοσμήθησαν. (APOLLONIUS, de Synt. 3, 7, p. 213.) Also, the Doric αἴγες, παῖδες, γυναῖκες, for the original αἴγης, παίδης, γυναίκης. (B. A. p. 1236, 3.)

(3) Verbal nouns in -ιμον, denoting the action of their verbs, follow the analogy of neuters in *a* (§ 12, 3) in the genitive singular, and in all the cases of the plural.

#### Classical.

S. N. A. V.	γράφιμον	P. N. A. V.	γράφιμα
G.	γραφίμου	G.	γραφίμων
D.	γραφίμῳ	D.	γραφίμοις

#### Modern.

S. N. A. V.	γράφιμο(ν)	P. N. A. V.	γραφίματα
G.	γραφίματος, or γραφιμάτου	G.	γραφιμάτων

### 2. Feminines in ΟΣ, ΩΣ, Ω.

#### Classical.

S. N.	Ἀμοργός	Χίος	Σκύρος	Κάρυστος
G.	Ἀμοργοῦ	Χίου	Σκύρου	Καρύστου
D.	Ἀμοργῶ	Χίῳ	Σκύρῳ	Καρύστῳ
A.	Ἀμοργόν	Χίον	Σκύρον	Κάρυστον
V.	Ἀμοργέ	Χίε	Σκύρε	Καρυστε

	Attic.	Ionic.	Doric.	Æolic.
S. N.	Λητώ	Λητώ	Λατώ	Λάτω
G.	Λητούς	Λητούς	Λατώς	Λάτως (?)
D.	Λητοῖ	Λητοῖ	Λατοῖ	Λάτοι
A.	Λητώ	Λητοῦν	Λατών	Λάτων
V.	Λητοῖ	Λητοῖ	Λατοῖ	Λάτοι (?)

S. N. V. Κῶς, G. Κῶ, D. Κῶ, A. Κῶ(ν).

## Modern.

	<i>Amorphó</i>	<i>Khío</i>	<i>Skíro</i>	<i>Káristo</i>
S. N. V.	'Αμοργό	Χίο	Σκῦρο	Κάρυστο
G.	'Αμοργός	Χίος	Σκῦρος	Κάρυστος
A.	'Αμοργό(ν)	Χίο(ν)	Σκῦρο(ν)	Κάρυστο(ν)

	<i>Leto</i>	<i>Marighó</i>	<i>Dhéspo</i>	<i>Khaídho</i>
S. N. A. V.	Λητώ	Μαριγώ	Δέσπω	Χαΐδω
G.	Λητώς	Μαριγῶς	Δέσπως	Χαΐδως

S. N. A. V. Κῶ, G. Κῶς, *Cos*, an island.

The Modern endings occur chiefly in proper names. Common substantives belonging here have -ες in the plural; as

*chain*

S. N. V.	ἄλυσο	P. N. A. V.	ἄλυσες
G.	ἄλυσος	G.	ἄλυσων
A.	ἄλυσο(ν)		

So decline ἡ ἄμμο (ἄμμος), *sand*, ἡ σύνοδο (σύνοδος), *meeting*.

NOTE 3. For nouns like Μαριγώ, compare B. nn. 1365 Ξενῶς. 1386 Ἀφροδῶς. 1710 Νεικασῶς. 1763 Καλλιστῶς. 2481 Ἀκευσῶς. 2554, 55 ἐς Λατών. R. 81, 15. 18 Δαμῶς, Δαμών.

3. *Masculines in ΟΤΣ, and Feminines in ΟΤ.*

Nouns of this class are of modern or foreign origin.

	<i>grandfather</i>	<i>Mókhoghlys</i>
S. N.	παππούς	Μόχογλους
G.	παππού	Μόχογλου
A.	παππού(ν)	Μόχογλου(ν)
P. N. A. V.	παππούδες	
G.	παππούδων	

fox

S. N. V.	άλωπού	P. N. A. V.	άλωπούδες
G.	άλωπούς	G.	άλωπούδων
A.	άλωπού(ν)		

NOTE 4. The feminine ending -οῦ was suggested by the genitive of such nouns as *Λητώ*.

## THIRD DECLENSION.

## § 12.

1. In Modern Greek, the nominative of masculines of the ancient third declension is formed by annexing *ΑΣ* to the root; that of feminines, by annexing *Α*. The inflection then proceeds as in the first declension, which see.

NOTE. The classical ending -ων G. *οντος*, is, in a few instances, changed into -ος. Thus, *γέρων*, *δράκων*, *Χάρων*, modern *γέρος*, *old man*, *δράκος*, *dragon*, *Χάρος*, *Death*.

So *διάκος*, *deacon*, from the mediæval *διάκων*, for *διάκονος*. ΡΟΒ-ΡΗΥΡΟΓΕΝΙΤΗΣ, de Adm. p. 138 *ἀρχιδιάκων*.

*Προεστώς*, *οὔ*, *ὁ*, the Christian chief magistrate of a Greek village, or the prior of a monastery, for the classical *προεστώς*, *ῥτος*.

*Κέρατον*, *ον*, *τὸ*, *horn*, from the classical *κέρας*, *αὐός*.

2. Masculines in *ΗΣ*, *ΙΣ*, *ΤΣ* are, in Modern Greek, inflected after the analogy of the first declension.

## Classical.

S. N.	* <i>Ἀρης</i>	<i>Περικλῆς</i>	<i>Πάρις</i>	* <i>Ἄλυσ</i>
G.	* <i>Ἀρέος</i>	<i>Περικλέους</i>	<i>Πάριδος</i>	* <i>Ἄλυος</i>
D.	* <i>Ἀρει</i>	<i>Περικλεῖ</i>	<i>Πάριδι</i>	* <i>Ἀλυϊ, -νι</i>
A.	* <i>Ἀρη(ν)</i>	<i>Περικλῆ, -έα</i>	<i>Πάριν</i>	* <i>Ἄλυν</i>
V.	* <i>Ἄρες</i>	<i>Περίκλεις</i>	<i>Ήαρι</i>	* <i>Ἄλυ</i>

## Modern.

	<i>Ares</i>	<i>Pericles</i>	<i>Paris</i>	<i>Halys</i>
S. N.	<i>Ἄρης</i>	<i>Περικλῆς</i>	<i>Πάρις</i>	<i>Ἄλυσ</i>
G. A. V.	<i>Ἄρη</i>	<i>Περικλῆ</i>	<i>Πύρι</i>	<i>Ἄλυ</i>

3. Neuters in *Α*, *ΑΣ*, *ΟΣ*.

## Classical.

S. N. A. V.	<i>πᾶγμα</i>	<i>κρέας</i>	<i>γένος</i>
G.	<i>πράγματος</i>	<i>κρέατος</i>	<i>γένους</i>
D.	<i>πράγματι</i>	<i>κρέατι</i>	<i>γένει</i>
P. N. A. V.	<i>πράγματα</i>	<i>κρέατα</i>	<i>γένη</i>
G.	<i>πραγμάτων</i>	<i>κρέατων</i>	<i>γενῶν</i>
D.	<i>πράγμασι</i>	<i>κρέασι</i>	<i>γένεσι</i>

## Modern.

S. N. A. V.	<i>πᾶγμα</i>	<i>κρέας</i>	<i>γένος</i>
G.	<i>πραγμάτου</i>	<i>κρέατου</i>	<i>γένους</i>
P. N. A. V.	<i>πράγματα</i>	<i>κρέατα</i>	<i>γένη</i>
G.	<i>πραγμάτων</i>	<i>κρέατων</i>	<i>γενῶν</i>

4. *Masculines in ΕΣ, and Feminines in Ε.*

All nouns of this description are of foreign origin.

	<i>coffee</i>	<i>Daponte</i>
S. N.	<i>καφές</i>	<i>Δαπόντες</i>
G.	<i>καφέ</i>	<i>Δαπόντε</i>
A.	<i>καφέ(ν)</i>	<i>Δαπόντε(ν)</i>
V.	<i>καφέ</i>	<i>Δαπόντε</i>
P. N. A. V.	<i>καφέδες</i>	<i>Δαπόντεδες</i>
G.	<i>καφέδων</i>	<i>Δαπόντεδων</i>

*Fatimah*

S. N. V.	Φατμέ	P. N. A. V.	Φατμέδες
G.	Φατμές	G.	Φατμέδων
A.	Φατμέ(ν)		

## PROPER NAMES.

## § 13.

A proper name can have a regular plural form when it designates more than one individual person; as

Ἀνανίας,	Ἀνανίες,	<i>Ananías</i>
Σταθάς,	Σταθάδες,	<i>Stathás</i>
Γιάννης,	Γιάννηδες,	<i>John</i>
Μπότσαρης,	Μποτσάρηδες,	<i>Bótsaris</i>

But when the family, party, or soldiers of a distinguished man are spoken of, the plural ends in -έοι (for the classical adjective ending -ιοι from -ιος), written also -αῖοι; as

*Τσαβέλας, Τσαβελέοι, -έων, -έους, the Tsabhélas family, or soldiers of Tsabhélas.*  
*Μπότσαρης, Μποτσαρέοι, -έων, -έους, the family or soldiers of Bótsaris.*

NOTE. The plural here regularly corresponds to the classical of ἀμφὶ τινα, or οἱ περὶ τινα. Thus, οἱ ἀμφὶ Πρίαμον, τῶν περὶ Κέκροπα, τοὺς ἀμφὶ τὸν Κῦρον, in Modern Greek would be οἱ Πριαμέοι, τῶν Κεκροπέων, τοὺς Κυρέους.

## INDECLINABLE NOUNS.

## § 14.

1. In classical Greek, the names of the letters of the alphabet are indeclinable; as τὸ, τοῦ, τῷ ἄλφα.



In Modern Greek, those ending in *a* are regular feminines; as ἡ ἄλφα, τῆς ἄλφας, ἡ ἄλφες. Except τὸ, τοῦ σίγμα.

2. All foreign words not Grecized are indeclinable; as ὁ Μεχμέτ, ὁ Μαχμουτ πασᾶς, ὁ Ἰμέρ Βριόνης, ὁ Βάσιγκτων, ὁ Γκιζώ, ὁ Σουβαρόφ.

### IRREGULAR NOUNS.

#### § 15.

1. A few nouns in *ΑΣ*, especially such as are derived from the classical third declension, are inflected, in the plural, after the analogy of the second. Their genitive singular ends in *a* or *ou*.

See ἄρχοντας, βρουκόλακας, γείτονας, γέροντας, δαίμονας, κύνσουλας, κόρακας, μάγειρας, μάστορας, below.

NOTE. Compare the ancient datives, B. n. 1693 ἐκτυγχανόντοις, ἀγώνοις, C. nn. 3 ἀσινέοις. 16 πωλεόντοις. 30 ὄντοις. 43 Λαμινέοις.

2. Πάπας, the pope, has πύπηδες, -ηδων, in the plural; the regular παπάδες belonging to παπᾶς, priest.

Γκέκας, a Gek, has Γκέκηδες, -ηδων, in the plural, after the analogy of Τσύμηδες, Λιάπηδες, Τόσκηδες, Albanian tribes.

3. A few feminines of the first declension have ᾶδες, ᾶδων, in the plural.

See ἀδερφή, κυρά, μάνα, μοῖρα, νύφη, ὀκά, below.

4. Turkish nouns in -μπασης (head, captain) have -ῆδες or -ᾶδες in the plural.

#### captain of a company

S. N.	μπουλούκμπασης	P. N. A. V.	μπουλουκμπασηδες,
G.	μπουλούκμπαση		μπουλουκμπασᾶδες
A.	μπουλούκμπαση(ν)	G.	μπουλουκμπασηδων,
V.	μπουλούκμπαση		μπουλουκμπασᾶδων

5. Nouns in *APIΣ* (written also *APHΣ*), synco-  
pated from the classical *άριος*, have *αρέοι*, *άροι*, or  
*άριδες*, in the plural. (Compare § 11, 1, 2.)

Classical.

S. N.	<i>μακελλάριος</i>	<i>macellarius</i>
G.	<i>μακελλαρίου</i>	<i>macellarii</i>
D.	<i>μακελλαρίῳ</i>	<i>macellario</i>
A.	<i>μακελλάριον</i>	<i>macellarium</i>
V.	<i>μακελλάριε</i>	<i>macellari</i>
P. N. V.	<i>μακελλάριοι</i>	<i>macellarii</i>
G.	<i>μακελλαρίων</i>	<i>macellariorum</i>
D.	<i>μακελλαρίοις</i>	<i>macellariis</i>
A.	<i>μακελλαρίους</i>	<i>macellarios</i>

Modern.

*butcher*

S. N.	<i>μακελλάρις</i>	P. N. V.	<i>μακελλ-αρέοι, -άροι</i>
G.	<i>μακελλάρι</i>	G.	<i>μακελλ-αρέων, -άρων</i>
A.	<i>μακελλάρι(ν)</i>	A.	<i>μακελλ-αρέους, -άρους</i>
V.	<i>μακελλάρι</i>		

Plural also,

N. A. V. *μακελλάριδες*, G. *μακελλάριδων*

6. Modern nouns in *PHΣ* (written also *PIΣ*)  
follow the analogy of the preceding class as far  
as they go.

*guest*

S. N.	<i>μουσαφίρης</i>
G.	<i>μουσαφίρη</i>
A.	<i>μουσαφίρη(ν)</i>
V.	<i>μουσαφίρη</i>

*Turk*

<i>Κόνιαρης</i>
<i>Κόνιαρη</i>
<i>Κόνιαρη(ν)</i>
<i>Κόνιαρη</i>

P.N. V.	μουσαφιρέοι	Κονιάροι
G.	μουσαφιρέων	Κονιάρων
A.	μουσαφιρέους	Κονιάρους
Plural also,		
N.A. V.	μουσαφίρηδες	Κονιάρηδες
G.	μουσαφίρηδων	Κονιάρηδων

7. Sometimes the genitive plural of dissyllabic paroxytones of the second declension throws the accent on the last syllable.

See Φράγκος, Τούρκος, χρόνος, κάστρον, below.

8. Neuters in *PON* sometimes make the plural in *ρη*, after the analogy of those in *ος*.

See ἄστρον, δένδρον, κάστρον, below.

### 9. A list of Irregular Nouns.

ἀδερφή, ἡς, ἡ, (ἀδελφή) Pl. ἀδερφές or ἀδερφάδες, -άδων, *sister*. (§ 15, 3.)

Ἀρμένιος, η, ό, (Ἀρμένιος) Pl. Ἀρμένηδες, -ηδων, or Ἀρμενίοι, -έων, -έους, *Armenian*. (§ 11; compare § 15, 5.)

ἄρχοντας, α, ό, (ἄρχων) regular (§ 12, 1). Also G. ἀρχόντου, Pl. ἀρχόντοι, -όντων, -όντους. (§ 15, 1.)

1. A notable, primate, a person of distinction, in a town.

2. A rich man.

ἄστρον, ου, τὸ, Pl. ἄστρα or ἄστρη, *star*. (§ 15, 8.)

ἀφέντης, η, ό, (αὐθέντης) Pl. ἀφέντες or ἀφεντάδες, -άδων. G. also ἀφεντός. (§ 10, 1.)

1. Master, lord.

2. Governor. Ὁ ἀφέντης τῆς Βλαχίας.

βεζίρης, η, ό, (Arabic) Pl. βεζίρηδες, -ηδων, or βεζιράδες, -άδων, *vizer*, or *vizier*.

Βούργαρος, η, ό, (Βούλγαρος) Pl. Βουργάροι, -άρων, -άρους, a *Bulgarian*. (§ 15, 6.)

βρουκόλακας, α, ό, G. also βρουκολάκου, Pl. βρουκολάκοι, -άκων, -άκους, *bhrukólakas*, say *Vampire*. (§ 15, 1.)

γείτονας, α, ό, (γείτων) G. also γειτόνου, Pl. γειτόνοι, -όνων, -όνους, *neighbor*. (§ 15, 1.)

γέροντας, α, ό, (γέρων) regular. Also G. γερόντου, Pl. γερόντοι, -όντων, -όντους. (§ 15, 1.)

1. *An old man*, γέρος.

2. *A town officer*, analogous to the selectman in New England. The γέροντες (called also δημογέροντες) of a Greek community in European Turkey are Greeks annually chosen by the Greek members of that community.

3. A title of honor given to monks; say *father*.

Γιανίσαρης, η, ό, Pl. Γιανισαρείοι, -αρέων, -αρέους, or Γιανισαρόι, -άρων, -άρους, *Janissary*. (§ 15, 6.)

Γκέκας, α, ό, Pl. Γκέκηδες, -ηδων, α *Gek*. (§ 15, 2.)

δαίμονας, α, ό, (δαίμων) G. also δαιμόνου, Pl. δαιμόνοι, -όνων, -όνους, *demon, devil*. (§ 15, 1.)

δένδρον, ου, τό, Pl. δένδρα or δένδρη, *trees*. (§ 15, 8.)

δεσπότης, η, ό, Pl. δεσποτάδες, -άδων, *bishop*. (§ 10, 1.)

The modern vocative δεσπότη is given to bishops; the classical vocative δέσποτα, to *presbyters*.

καπιτάν, or καπετάν, ό, indeclinable, *captain*, before a proper name.

Ὁ καπιτάν Νικήτας, τοῦ καπιτάν Γιατράκου.

καπιτάνιος, or καπετάνας, ου, ό, (Italian capitano) Pl. καπιταμέοι or καπιτάνοι, -έων, -έους, *chieftain*. (Compare § 15, 5.)

2. *A captain*, as of a vessel.

κάστρον, ου, τό, (Latin castrum) Pl. κάστρα, κάστρων, also κάστρον, κάστρων, *fort*. (§ 15, 7, 8.)

Κωνίαρης, η, ό, (Ίκόνιον) Pl. Κονιάρηδες, -άρηδων, or Κονιάροι, -άρων, -άρους, α *Turk*. (§ 15, 6.)

κόνσουλας, or κόνσυλας, α, ό, Pl. κόνσυλοι, -όλων, -όλους, α *consul*.

κόρακας, α, ό, (κόραξ) G. also κοράκου, Pl. κοράκοι, -άκων, -άκους, *crow*. (§ 15, 1.)

κύρ (κύριος), ό, indeclinable, *Mister*, as a title. Ὁ κύρ Κώστας, τοῦ κύρ Παύλου, τὸν κύρ Πέτρον.

κυρά, ᾤς, ἡ, (κυρία) Pl. κυράδες, κυράδων, *lady, mistress*. Ἡ κυρά Κώσταινα, τῆς κυρᾶς Παύλαινας.

μάγειρας, or μάγερας, α, ό, (μάγειρος) Pl. μαγείροι, -είρων, -είρους, *cook*. (§ 15, 1.)

μάννα, ας, ἡ, Pl. μάννες or μαννάδες, -άδων, *mother*. (§ 15, 3.)

[It is the primitive of the ancient derivative *μανκρίον*.]

μάστορας, α, ό, (μαίστωρ, Latin magister) G. also μαστόρου, Pl. μαστόροι, -όρων, -όρους, *architect*. (§ 15, 1.)

2. *The master-workman*.

[HESYCHIUS. Μαγίστωρ, ἐπιστάτης, διδασκαλος. — Μαγίστρον, διδασκαλόν, ἐπιστάτας.]

μάστορης, η, ό, Pl. μαστόροι, -όρων, -όρους, another form of the preceding. (§ 15, 6.)

μοίρα, ας, ἡ, Pl. μοῖρες, μοιράδων, *fate, fortune*. (§ 15, 3.)

μουσαφίρης, η, ό, (Turkish) Pl. μουσαφιρείοι, -έων, -έους, or μουσαφιρηδες, -ηδων, *guest*. (§ 15, 6.)

νύφη, ης, ἡ, (νύμφη) Pl. νύφες, or νυφάδες, -άδων, *bride*. (§ 15, 3.)

2. *Daughter-in-law*.

3. *Sister-in-law*, a brother's wife.

οκά, *ās*, ἡ, (Turkish) Pl. οκάδες, -άδων, *oka* or *oke*. (§ 15, 3.)

πάπας, α, ὁ, Pl. πάπδες, -ηδων, *the Pope*. (§ 15, 2.)

Τάταρης, η, ὁ, Pl. Τατάροι, -άρων, -άρους, also Τατάρηδες, -ηδων, *Tatar*. (§ 15, 6.)

τοσχαντάρης, η, ὁ, (Turkish) Pl. τοσχανταρείοι, -έων, -έους, *one of the body-guard of a pasha*. (§ 15, 6.)

Τούρκος, ου, ὁ, Pl. G. Τούρκων or Τουρκῶν, *Turk*. (§ 15, 7.)

Φράγκος, ου, ὁ, Pl. G. Φράγκων or Φραγκῶν, *a Frank*. (§ 15, 7.)

χρόνος, ου, ὁ, Pl. G. χρόνων or χρονῶν, *year*. (§ 15, 7.)

## DERIVATION OF NOUNS.

### § 16.

#### 1. Common Substantives.

-άδα,

from the classical -άς G. -άδος, is equivalent to the English -ness: γλυκός, *sweet*, γλυκάδα, *sweetness*, πράσινος πρασινάδα, *greenness*, ὀγλήγορος ὀγληγοράδα, *quickness*, νόστιμος νοστιμάδα, *agreeableness*.

-αινα

signifies *the wife of*, in proper names: Κώστας Κώσταίνα, *the wife of Kóstas*, Δημήτρις Δημήτριάνα, Πέτρος Πέτριάνα, Νικόλας Νικολάνα. See also -ινα.

-άριος,

from the Latin -arius, most commonly syncopated into

-άρις,

as καβάλλης καβαλλάρις, *horseman*, περιβόλι περιβολάρις, *gardener*, πόρτα πορτάρις, *door-keeper*, ταβέρνα ταβερνάρις,  *Tavern-keeper*.

-άς

denotes *seller of, dealer in, maker of, keeper of*: βούτυρον βουτυράς, *butter-seller*, ψωμί ψωμάς, *baker*, κρασί κρασάς, *vintner*, wine-merchant, κτένι κτενάς, *comb-maker*, λάδι λαδάς, *oil-merchant*, μύλος (μύλων) μυνλάνας, *miller*. See also -οῦ.

-έα,

for -ία: βίτσα βιτσέα, ραβδί ραβδέα, σούβλα σουβλέα. Now obsolete.

-ήλα or -ύλα,

probably from -ηλός (as in ὑπνηλός), occurs in some nouns denoting *color*: άσπρος άσπρήλα, *whiteness*, μαύρος μαυρήλα, *blackness*, κόκκινος κοκκιήλα, *redness*. Also in ξινήλα, *sourness*, καήλα, *a burning sensation*, from ξινός, καίω.

**-ία or -ιά**

denotes the effect produced by any instrument or organ: *μαχαίρι μαχαίρι*, a stab with a knife, *κονδυλί κονδυλιά*, a mark with a pen, *κανόνι κανόνι*, the report of a gun, or the ball propelled by a gun, *μάτι ματιά*, glance.

**-ιμον,**

the neuter of the classical *-μος*, denotes the action of a barytone verb: *γράφω γράψιμον*, writing, the act of writing, *κόπτω κόψιμον*, cutting, *τρέχω τρέξιμον*, running, *δένω δέσιμον*, binding, *τρίβω τρίψιμον*, rubbing. See also *-μα*.

**-ινα,**

the same as *-αινα*, is used when the masculine is accented on the last syllable. *Θωδωρής Θωδωρίνα*, *Νικολής Νικολίνα*.

**-ιτα,**

from the Italian *-ità* (Latin *-itas*): *ἀργός ἀργιτα*, delay, *ἐχθρός ἔχθριτα*, enmity, *κακός κάκιτα*, badness, *μηνία μάνιτα*, rage, wrath.

**-λής,**

from the Turkish *-li*, a native of: *Βελεστίνος Βελεστινλής*, a native of *Bhelestinos*; *Καϊσερλής*, a native of *Cæsarea*.

**-λίκι,**

from the Turkish *-lik*, the province of, the district of: *καδής καδηλίκι*, the district of a *cadî*, *μουλᾶς μουλαλίκι*, *ἀρματωλός ἀρματωλίκι*, *πασᾶς πασαλίκι*.

**-μα**

denotes the action of a pure verb: *κτυπῶ κτύπημα*, striking, blow, *προσκυνῶ προσκύνημα*, worshipping, *περνῶ πέρασμα*, passing, *πηδῶ πήδημα*, jumping, leap, *πληρώνω (πληρῶ) πλήρωμα*, paying, *ιδρώνω (ιδρῶ) ιδρώμα*, sweating. See also *-ιμον*.

**-οῦ,**

the feminine of *-ᾶς*: *βουτυρᾶς βουτυροῦ*, a female butter-seller, or a butter-seller's wife, *κοσκινᾶς κοσκινοῦ*, a sieve-maker's wife.

**-ούρα,**

from the Latin *-ura*, heard in a few words: *κλείω κλεισούρα*, *σκότος σκοτούρα*, *χάνω χασούρα*.

**-ουριά,**

in a few names of places: *Τσάμης Τσαμουριά*, the country of the *Tsámidhes*, *Λιάπης Λιαπουριά*, *Τόσκης Τοσκουριά*.

*Κλεφτουριά* and *Κονιαριά* mean simply *οἱ Κλέφτες*, *οἱ Κονιάραι* or *Κονιάρηδες*.

-πουλος,

from the Latin *pullus*, less probably from the classical *πῦλος*, the son of: Ἀλέξης Ἀλεξόπουλος, Πέτρος Πετρόπουλος.

-πούλα,

the feminine of -πουλος, signifies the daughter of: ἀρχοντας, ἀρχοντοπούλα, a nobleman's daughter, βοσκός βοσκοπούλα, ἐμῆρης ἐμροπούλα, Φράγκος Φραγκοπούλα, Τοῦρκος Τουρκοπούλα.

Σκυροπούλα, the daughter of *Skíro*, or *Little Skíro*, is the name of an islet near *Skíro*.

-πουλον,

the offspring of, child of, son of: ἀρχοντας ἀρχοντόπουλον, εὐγενιὰς εὐγενικόπουλον.

Sometimes it has a diminutive sense: ποτήρι ποτηρόπουλον, ψαλίδι ψαλιδόπουλον, παιδί παιδόπουλον.

-τρα,

from the classical -τρια: ψάλτης ψάλτρα, songstress, ψεύτης ψεύτρα, female liar, μυρολογῶ μυρολογίστρα, female mourner or singer of dirges.

-τσῆς, formerly -τζῆς,

from the Turkish -dzhī: καϊκι καϊκτσῆς, boatman, παπούτσι παπουτσῆς, shoemaker, γεμιστσῆς, sailor, γαλοντσῆς, passenger.

-ύλα, see -ήλα.

-ώ, or -ω paroxytone,

in feminine proper names: Ἀγγελικῶ, Ἀργυρῶ, Ἀσημῶ, Βασίλω, Δέσπω, Μαρίμω, Μάρω, Χρύσω, from ἀγγελικός, ἀργυρός, ἀσήμι, Βασίλης, δέσποινα, μάλαμα, Μαρία, χρυσός.

## 2. Diminutives.

The classical diminutive endings *ιον*, *ιδιον*, *άριον*, *άσιον*, *άφιον* have generally lost their diminutive force in Modern Greek; as πόδιον πόδι, foot, χωρίον χωριό, village, town, ὀφειδιον φείδι, snake, ποδάριον ποδάρι, foot, κοράσιον κοράσι, girl, χωράφιον χωράφι, field.

-άκα,

the feminine of -άκης or -άκος: γιγιά γιγιάκα, dear grandma, μάννα μαννάκα, dear mamma.

**-άκης, formerly also -άκιος,**

from the Slavic -ek, or -ik, chiefly in proper names: Γεώργιος Γεωργάκης, *dear George*, Νικόλας Νικολάκης, Γιάννης Γιαννάκης, Τούρκος Τουρκάκης.

**-άκι, formerly -άκιον,**

the neuter of the preceding: μαχαίρι μαχαίρακι, *little knife*, κρασί κρασάκι, *a little*, or *dear*, wine, ποτήρι ποτηράκι, *little cup*, στόμα στοματάκι, *little*, or *dear*, mouth.

**-άκος,**

the same as -άκης, is heard chiefly in Laconia: Βενετσιάνος Βενετσιανάκος, Γιατρός Γιατράκος, Μιχαήλ Μιχαηλάκος.

**-ής,**

in proper names, does not differ materially from the primitive: Γιάννης Γιαννης, Κώστας Κωστής, Νικόλας Νικολής, Θόδωρος Θοδωρής, Κωνσταντίνος Κωνσταντής.

**-ίτσα, formerly -ίτζα,**

from the Slavic -ήτσα: βάρκα βαρκίτσα, *little*, or *dear*, boat, γυναίκα γυναικίτσα, Έλένη Ελενίτσα, ψυχή ψυχίτσα.

Κυράτσα or Κεράτσα, *dear madam*, from κυρά or κερά, *mistress*, *lady*, *madam*.

**-ίτσης, formerly -ίτζης,**

the masculine of -ίτσα, is now obsolete. See -ίτσος.

**-ίτσι(ν), formerly -ίτζι(ν),**

the neuter of -ίτσα, is now obsolete, except perhaps in κορίτσι, *girl*, with the diminutive sense lost, from κόρη.

**-ίτσος,**

another form of -ίτσης, occurs in the obsolete κυρίτσος, for κυρίτσης, *master*, *lord*, as a title.

**-κος,**

a modification of -άκος, occurs in a few proper names: Γιάννης Γιάνκος, *Jack*, *Johnny*.

**-κω,**

the feminine of the preceding: Έλένη Έλένκω, Κατερίνη Κατίνκω.

**-όκας,**

from the Russian -ок, -ik, heard in γιόκας, *dear son*, from υιός, *son*.

**-ούδα,**

the feminine of -ούδι: κοπέλα κοπελούδα, *dear lass*, άσπρη άσπρούδα, τσουκάλια τσουκαλούδα.



-ουδάκι,

double diminutive: ἄγγελος ἀγγελούδι ἀγγελουδάκι, *dear little angel*.

-ούδι,

from the classical -ιδιον: γάτα γατούδι, *kitten*, γυιός γυιούδι.

Ρούδι, *sumac*, from ῥόος, and φλόυδι, *bark*, from φλόος φλοῦός, have lost their diminutive sense.

-ούλα,

from the Latin -ūla: μάνα μαννούλα, *dear mother*, ἀδερφή ἀδερφούλα, βάρκα βαρκούλα, κοινή κοντούλα, *dear little woman*, πόρτα πορτούλα, *portūla*.

-ούλης,

the masculine of the preceding: ἀφέντης ἀφεντούλης, *dear master*, κάψα καψούλης, *poor fellow*, Κυριάκος Κυριακούλης.

-ούλι,

the neuter of -ούλα: ἀδερφός ἀδερφούλι, παιδί παιδούλι, χέρι χερούλι, μυαλό μυαλούλι.

-οὔτσος,

from the Italian -uzzo, in proper names Ἀδρίας Ἀνδρουτσοι, Πάνος Πανούτσος.

### 3. *Augmentatives.*

(1) *Augmentatives* are formed by changing neuters into feminines or masculines, and feminines into masculines; as

Κομμάτι, *piece*, ἡ κομμάτι, *big piece*; σπαθί, *sword*, ἡ σπάθα, *big sword*; κεφάλι, *head*, ἡ κεφάλια, *big head*; παλληκάρι, *youth*, ὁ παλλήκαρος, *fine-looking youth*; ἄλογον, *horse*, ὁ ἀλογᾶς, *large horse*; ποδάρι, *foot*, ἡ ποδάρα, *big foot*; χέρι, *hand*, ἡ χέρα, *large hand*.

Μύτη, *nose*, ὁ μύτος, *large nose*.

(2) *Double augmentatives* end in ἄρα, οὔρα, αρος; as

Χέρα χεράρα, *big clumsy hand*; κομμάτι κομματούρα, *huge piece*; μύτος μύταρος, *monstrous nose*; κομήτης κομήταρος, *huge comet*; Ἑλληνικάρα or Ἑλληνικούρα, *a big Greek word*.

(3) *Augmentative proper names* end in -ᾶς, -άρας, -αράς, -αρος; as

Θεόφιλος Θεοφίλας, *big Theophilus*, Γρηγόριος Γρηγοράς, Κωνσταντῆς  
δ\*.

Κωνσταντῆς, Σταθῆς Σταθᾶς : Ἀποστόλης Ἀποστολάρας, Νικήτας Νικηταρῆς, Παναγιώτης Παναγιώταρος.

## COMPOSITION OF NOUNS.

### § 17.

1. When two nouns are united into one by composition, the first component part has the force of the adnominal genitive ; as

θαλασσόνερον, sea-water, from θάλασσα, νερόν  
 κρασοπότηρον, wine-cup, ——— κρασί, ποτήρι  
 μολυβοκόνδυλον, lead-pencil, ——— μολύβι, κονδύλι  
 ξυλάνθρωπος, block-head, ——— ξύλον, άνθρωπος

2. When the first component part is an adjective, it retains its original force ; as

παλάνθρωπος, worthless fellow, from παλῆς, άνθρωπος  
 γεροντοκόριτσο, old maid ——— γέροντας, κορίτσι

3. Certain nouns, when they are used as titles, are united with the proper names ; as

Παπαθύμιος, Priest Thimnĭos, from παπᾶς, Θύμιος (Εὐθύμιος)  
 Παπαντώνις, Priest Anthōny, ——— παπᾶς, Ἀντώνις  
 Παπαδιαθύμναινα, Priest Thimnĭos's wife, ——— παπαδιά, Θύμναινα  
 Μαστορογιάννης, John the artist, ——— μάστορας, Γιάννης  
 Γερογερᾶσιμος, Father Gherásimos, ——— Γέρος, Γεράσιμος  
 Διακογρηγόριος, Deacon Gregory, ——— διάκος, Γρηγόριος  
 Δασκαλοπαναγιώτης, Panaghĭótis the teacher, ——— δάσκαλος, Παναγιώτης  
 Χατσηχρήστος, Khrĭstos the pilgrim

Some write these words with a hyphen ; as Παπα-Θύμιος, Παπα-δια-Θύμναινα, Χατση-Χρήστος.

Others accent the last syllable of παπα, χασση ; as Παπα̇ Θύμιος, Χατση̇ Χρήστος.

4. The baptismal name and the surname are sometimes united into one word ; as

Γιωργοθῶμος, from Γεώργιος, Θῶμος  
 Νικοτσάρας, ——— Νίκος, Τσάρας  
 Μαρκομπίτσαρης ——— Μάρκος, Μπίτσαρης

5. The Turkish titles *μπέης bey*, *πασῶς, pasha*, are often written as one word with the proper name; as

*Μουσταφάμπης*, from *Μουσταφᾶς, μπέης*  
*Πασόμπης*, — *Πάσος, μπέης*  
*Πετρόμπης*, — *Πέτρος, μπέης*  
*Μουχτάρπασας*, — *Μουχτάρ, πασῶς*

## ADJECTIVES.

## § 18.

1. *Adjectives in ΟΣ.*

In Modern Greek all adjectives in *ΟΣ* have three endings, *ος, ου, η*.

When *ΟΣ* is preceded by a vowel, the feminine ends in *α*.

Further, the *accent* in adjectives in *ΟΣ* always retains its original place.

## Classical.

	Masc.	Neut.	Fem.
S. N.	σοφός	N. A. V. σοφόν	N. V. σοφή
G.	σοφοῦ		σοφῆς
D.	σοφῶ		σοφῇ
A.	σοφόν		σοφήν
V.	σοφέ		
P. N. V.	σοφοί	N. A. V. σοφά	N. V. σοφαί
G.	σοφῶν		σοφῶν
D.	σοφοῖς		σοφαῖς
A.	σοφούς		σοφάς
S. N.	μόνος	N. A. V. μόνον	N. V. μόνη
G.	μόνου		μόνης
D.	μόνῳ		μόνῃ
A.	μόνον		μόνην
V.	μόνε		

P. N. V.	μόνοι	N. A. V.	μόνα	N. V.	μόναι
G.	μόνων				μόνων
D.	μόνοις				μόναις
A.	μόνους				μόνας
S. N.	πέτριος	N. A. V.	πέτριον	N. V.	πετρίνη
G.	πετρίνου				πετρίνης
D.	πετρίνῳ				πετρίνῃ
A.	πέτρινον				πετρίνην
V.	πέτρινε				
P. N. V.	πέτρινοι	N. A. V.	πέτρινα	N. V.	πέτριναι
G.	πετρίνων				πετρίνων
D.	πετρίνοις				πετρίναις
A.	πετρίνους				πετρίνας
S. N.	θείος	N. A. V.	θεῖον	N. V.	θεία
G.	θείου				θείας
D.	θείῳ				θείᾳ
A.	θεῖον				θείαν
V.	θεῖε				
P. N. V.	θεῖοι	N. A. V.	θεῖα	N. V.	θεῖαι
G.	θείων				θείων
D.	θείοις				θείαις
A.	θείους				θείας
S. N.	ἄξιος	N. A. V.	ἄξιον	N. V.	ἄξια
G.	ἀξίου				ἀξίας
D.	ἀξίῳ				ἀξίᾳ
A.	ἄξιον				ἄξιαν
V.	ἄξιε				
P. N. V.	ἄξιοι	N. A. V.	ἄξια	N. V.	ἄξiai
G.	ἀξίων				ἀξίων
D.	ἀξίοις				ἀξίαις
A.	ἀξίους				ἀξίας

S. N.	πικρός	N. A. V. πικρόν	N. V.	πικρά
G.	πικροῦ			πικρᾶς
D.	πικρῷ			πικρᾷ
A.	πικρόν			πικράν
V.	πικρέ			
P. N. V.	πικροί	N. A. V. πικρά	N. V.	πικραί
G.	πικρῶν			πικρῶν
D.	πικροῖς			πικραῖς
A.	πικρούς			πικράς

## Modern.

## wise

S. N.	σοφός	N. A. V. σοφό(ν)	N. A.	σοφή
G.	σοφοῦ			σοφῆς
A.	σοφό(ν)			σοφή(ν)
V.	σοφέ			
P. N. V.	σοφοί	N. A. V. σοφά	N. A. V.	σοφές
G.	σοφῶν			σοφῶν
A.	σοφούς			

## alone

S. N.	μόνος	N. A. V. μόνο(ν)	N. V.	μόνη
G.	μόνου			μόνης
A.	μόνο(ν)			μόνη(ν)
V.	μόνε			
P. N. V.	μόνοι	N. A. V. μόνα	N. A. V.	μόνες
G.	μόνων			μόνων
A.	μόνους			

## of stone

S. N.	πέτρινος	N. A. V. πέτρινο(ν)	N. V.	πέτρινη
G.	πέτρινου			πέτρινης
A.	πέτρινο(ν)			πέτρινη(ν)
V.	πέτρινε			

P. N. V.	πέτρινοι	N. A. V.	πέτρινα	N. A. V.	πέτρινες
G.	πέτρινων				πέτρινων
A.	πέτρινους				

*divine*

S. N.	θεῖος	N. A. V.	θεῖο(ν)	N. V.	θεία
G.	θείου				θείας
A.	θεῖο(ν)				θεία(ν)
V.	θεῖε				
P. N. V.	θεῖοι	N. A. V.	θεῖα	N. A. V.	θεῖες
G.	θείων				θείων
A.	θείους				

*worthy*

S. N.	ἄξιος	N. A. V.	ἄξιο(ν)	N. V.	ἄξια
G.	ἄξιου				ἄξιας
A.	ἄξιο(ν)				ἄξια(ν)
V.	ἄξιε				
P. N. V.	ἄξιοι	N. A. V.	ἄξια	N. A. V.	ἄξίες
G.	ἄξιων				ἄξιων
A.	ἄξιους				

*bitter*

S. N.	πικρός	N. A. V.	πικρό(ν)	N. V.	πικρή
G.	πικροῦ				πικρῆς
A.	πικρό(ν)				πικρή(ν)
V.	πικρέ				
P. N. V.	πικροί	N. A. V.	πικρά	N. A. V.	πικρές
G.	πικρῶν				πικρῶν
A.	πικρούς				

NOTE 1. A few adjectives in POΣ change *ος* into *ους*, in Modern Greek: thus, ἄδρος, ελαφρός, μακρός, Modern ἄδρους, ελαφρούς, μακρούς. Compare the classical μάκρος, *length*, as if from μακρύς. (ARISTOPHANES, AV. 1124.)

NOTE 2. The feminine of some adjectives in KOΣ ends in -αιά

(in one syllable) ; thus, ἀγαπητικός ἀγαπητικά, κακός κακά; ησυχικός ησυχικά, Κρητικός Κρητικά, Τηνακός Τηνακιά.

## 2. Adjectives in ΤΣ.

### Classical.

	Masc.	Neut.	Fem.
S. N.	βαθύς	N. A. V. βαθύ	N. V. βαθεία
G.	βαθέος		βαθείας
D.	βαθεί		βαθεία
A.	βαθύν		βαθείαν
V.	βαθύ		
P. N. A. V.	βαθεῖς	βαθέα	N. V. βαθείαι
G.	βαθέων		βαθειῶν
D.	βαθέσι		βαθείαις
			βαθείας

### Modern.

#### deep

S. N.	βαθύς	N. A. V. βαθύ	N. A. βαθεία
G.	βαθυοῦ		βαθειᾶς
A.	βαθύ(ν)		βαθειά(ν)
P. N. V.	βαθοί	N. A. V. βαθιά	N. A. V. βαθείες
G.	βαθίων		βαθειῶν
A.	βαθυούς		

The endings are contracted by synizesis when two vowel-sounds come together. (§§ 4 : 7, 5, 1.)

## 3. Adjectives in ΗΣ.

### Classical.

	Masc.	Fem.	Neut.
S. N.	ἀμαθής		N. A. V. ἀμαθές
G.		ἀμαθοῦς	
D.		ἀμαθεί	
A.	αμαθῆ		
V.	ἀμαθες		

P. N. A. V.	ἄμαθεῖς	ἄμαθῇ
G.	ἄμαθῶν	
D.	ἄμαθέσι	

In Modern Greek, the classical ending *ΗΣ* becomes *ΟΣ*; as *ἄμαθος*, *ignorant*, *ἄβλαβος*, *harmless*, *ἄπρεπος*, *improper*, *ἄτυχος*, *luckless*, *δύστηχος*, *unfortunate*, *ἄμελος*, *negligent*.

#### 4. Adjectives in *ΟΤΣ*.

##### Classical.

	Masc.	Neut.		Fem.
S. N.	ἀπλοῦς	N. A. V. ἀπλούν	N. V.	ἀπλή
G.	ἀπλού			ἀπλῆς
D.	ἀπλῷ			ἀπλῇ
A.	ἀπλούν			ἀπλήν
P. N.	ἀπλοι	N. A. V. ἀπλά	N. V.	ἀπλαῖ
G.	ἀπλῶν			ἀπλῶν
D.	ἀπλοῖς			ἀπλαῖς
A.	ἀπλοῦς			ἀπλᾶς

In Modern Greek, the classical *ΟΤΣ* becomes *ΟΣ* oxytone; as *ἀπλός* *ἀπλόν* *ἀπλή*, *simple*, *διπλός*, *double*, *τριπλός*, *triple*, *χρυσός*, *golden*, *ἄργυρός*, *of silver*, *σιδηρός*, *of iron*.

NOTE 3. Compare the classical *δορυξέ*, as if from *δορυξός*. Also, N. T. Matth. 23, 15 *διπλότερον*, as if from *διπλός*.

#### COMPARISON OF ADJECTIVES AND ADVERBS.

##### § 19.

##### 1. Comparison of Adjectives.

*σοφός*, *wise*, *σοφώτερος*, *wiser*, *σοφωτατος*, *wisest*.  
*θεῖος*, *divine*, *θειότερος*, *more divine*, *θειότατος*, *most divine*.



ἀξιος, *worthy*, ἀξιώτερος, *more worthy*, ἀξιώτατος, *most worthy*.

πικρός, *bitter*, πικρότερος, *bitterer*, πικρότατος, *bitterest*.

βαθός, *deep*, βαθύτερος, *deeper*, βαθύτατος, *deepest*.

ἀμαθής, *ignorant*, ἀμαθέστερος, ἀμαθέστατος.

προκομμένος, *learned*, προκομμενέστερος, προκομμενέστατος.

(1) Certain modern comparatives end in -ήτερος, less correctly -ήτερος.

ἀρχή, *archaios* — ἀρχήτερος, *previous*.

κακός, *bad* — κακώτερος, κακήτερος, χειρότερος, *worse*, κακώτατος, *worst*.

καλός, *good* — καλήτερος, καλλιώτερος, neuter κάλλιον, *better*, καλώτατος, *best*.

κοινός, *short* — κοινώτερος, κοινήτερος, *shorter*, κοινότατος, *shortest*.

μεγάλος, *great, large* — μεγαλήτερος, μεγαλειώτερος, μεγαλώτατος.

πολύς, *much, many* — πλειώτερος, περισσώτερος, *more*, πολλότατος, *most, very many*.

πρώτος, *first* — πρωτήτερος, less correctly προτήτερος, *former*. Obsolete πρωτότερος.

τρανός, *big* — τρανήτερος, τρανώτατος.

χονδρός, *thick, fleshy* — χονδρότερος, χονδρήτερος, χονδρότατος.

NOTE. If we assume that they presuppose a positive in -ύς, this ending should be written -ύτερος. But if it be admitted that it arose from -αίτερος, we must write -ήτερος (§ 7, 5, 2). As to -ήτερος, with an ι under the η, it is contrary to all analogy.

(2) The comparative is sometimes formed by means of πλέον, *more*, and the positive; as πλέον μεγάλος, *larger*.

(3) Sometimes πλέον precedes the regular comparative; as πλέον ασπρότερος, *whiter*.

## 2. Comparison of Adverbs.

Adverbs of all degrees of comparison, derived from adjectives, are, in Modern Greek, the same

as the accusative neuter plural of those adjectives.

### Classical.

σοφῶς, *wisely*, σοφώτερον, *more wisely*, σοφώτατα, *most wisely*.

βαθέως, *deeply*, βαθύτερον, βαθύτατα.

### Modern.

σοφά, *wisely*, σοφώτερα, σοφώτατα.

βαθιά, *deeply*, βαθύτερα, βαθύτατα.

(1) The comparative of adverbs also (1, 2) admits of being formed by means of πλέον and the positive; as πλέον μακριά, for μακρύτερα, *farther*.

(2) A few adverbs derived from adjectives are the same as the accusative neuter singular of the adjectives; thus,

Μόνον, *only*, πολύ, *much*, πόσον, *how much?* τόσον, *so much*, ὅσον, *as much as*.

## DERIVATION OF ADJECTIVES.

### § 20.

-ακιανός,

a prolongation of the diminutive ending -άκι (§ 16, 2): ξηρός or ξερός, ξηρακιανός or ξερακιανός, *rather spare or lean*.

-άτος,

from the Latin -atus, corresponds to the English -ed in participial adjectives: ἄντσα, *the calf of the leg*, ἀντσάτος, *having stout legs*, μουστάκι μουστακάτος, *having large moustache*, ἀμύγδαλον ἀμυγδαλάτος, *as big as an almond*, γέμω γεμάτος, *filled, full*.

-ένιος,

a modification of -ιος, corresponds to the English -en: ξύλον ξυλένιος, *wooden*, μάλαμα μαλαματένιος, *golden*, πετσί πετσένιος, *leathern*, ἀσήμι ἀσημένιος, *of silver*.

**-ηός,**

from the classical -αῖος, later Boeotic -ῆος: *Σμυρναῖος Σμυρνηός, Ρωμαῖος Ρωμηός, Σαλονική Σαλονικηός.*

**-ήσιος**

denotes *pertaining to, peculiar to*: *γίδα γιδήσιος, goat's, of a goat, βουνόν βουνήσιος, of the mountains, γυναῖκα γυναικήσιος, woman's, παιδί παιδιακήσιος, boy's, κορίτσι κοριτήσιος, girl's, χρόνος τρισ-χρονήσιος, three years old.*

**-ίκιος,**

from the classical -ικός: *ἄνδρας ἀνδρίκιος, man's.*

**-ικος,**

proparoxytone, that is, with the Æolic, or rather Latin, accent: *βλάχος Βλάχκος, Τούρκος Τούρκικος, Ἀμερικάνος Ἀμερικάνικος, Ρωμαῖος Ρωμαῖκος, ψεύτης ψεύτικος, κλέφτης κλέφτικος.*

**-ιμαῖος, -ιμηός,**

from the classical -ιμος: *ἀναδεξιμαῖος ἀναδεξιμηός, godson, βάπτισις βαπτισιμηός, godson, ῥίζα ῥιζιμηός, full of stumps.*

**-ίτικος,**

the same as -ικος: *γαδούρι γαδουρίτικος, asinine, τράγος τραγίτικος, goat's, goatish, σκύλος σκυλίτικος, dog's, doggish.*

**-ουδερός,**

from the classical -ερός (as in *κρνερός*), preceded by the element of *ώδης* (as in *ἀκανθώδης*), is a sort of diminutive ending: *ἄσπρος ἄσπρουδερός, rather white, sufficiently white, κόκκινος κοκκινουδερός, μαῦρος μαρουδερός.*

**-ουλός,**

a sort of diminutive ending: *νερόν νερουλός, rather watery, βαθύς βαθουλός, rather deep, μακρύς μακρουλός, longish.*

**-οῦσσα,**

from the classical -όεσσα, used substantively: *γλυκοφωνούσσα, sweet-toiced female, μαυρομαλλούσα, black-haired woman, μαυροματούσσα, black-eyed woman, κοκκινοφουστανούσσα, a woman with a red dress, ξανθομαλλούσσα, αὐθιγν-ἡaired woman, λεχούσσα, a woman in child-bed, σαρανταποδαρούσσα, a centiped.*

**-ούτσικος,**

from the Slavic -тшєк, -ηтшєк, equivalent to the English -ish: *ἄσπρος ἄσπρουτσικος, whitish, κόκκινος κοκκινούτσικος, reddish, γλυκός γλυκούτσικος, sweetish.*

## NEGATIVE ADJECTIVES.

## § 21.

1. The negative prefix *ἀ-*, before a vowel *ἀν-*, corresponds to the English *un-*, or to the suffix *-less* :

*ἄκακος*, harmless, from *κακός*, bad.

*ἄπιστος*, unfaithful, faithless, from *πιστός*, faithful.

*ἀδίκιος*, unworthy, from *δίκιος*, worthy.

NOTE 1. In *ἀρίφνητος*, numberless, countless, for *ἀναρίθμητος*, and *ἄγγικτος*, untouched, for *ἀνέγγικτος*, *ἀα-* are contracted into *ἀ-*.

NOTE 2. In *ἀνάβιβος*, shalloer, the negative is doubled. Also, in *ἀναμelaō*, to neglect, implying *ἀνέμελος*, for the classical *ἀμελής*, negligent.

2. The negative adjective corresponding to the perfect participle passive is the verbal adjective in *-τός* (sometimes an adjective in *-ος*) with the prefix *ἀ-* :

*ἄγραφτος* or *ἄγραφος*, unwritten, corresponding to *γραμμένος*, written.

*ἄψητος*, not roasted — *ψημένος*, roasted.

*ἀνάλατος*, not salted — *ἀλατισμένος*, salted.

## THE ARTICLE.

## § 22.

## Classical.

M.	N.	F.	M.	N.	F.
S. N. <i>ὁ</i>	N. A. <i>τό</i>	N. <i>ή</i>	P. N. <i>οἱ</i>	N. A. <i>τά</i>	N. <i>αἱ</i>
G. <i>τοῦ</i>		<i>τῆς</i>	G. <i>τῶν</i>		<i>τῶν</i>
D. <i>τῷ</i>		<i>τῇ</i>	D. <i>τοῖς</i>		<i>ταῖς</i>
A. <i>τόν</i>		<i>τήν</i>	A. <i>τούς</i>		<i>τάς</i>

## Modern.

*the*

S. N. ὁ	N. A. τό	N. ἡ	P. N. οἱ	N. A. τὰ	N. ἡ
G. τοῦ		τῆς	G. τῶν		τῶν
A. τό(ν)		τή(ν)	A. τοὺς		τές

NOTE 1. In some parts of Greece, the uneducated use ἡ for ὁ; as ἡ δάσκαλος, ἡ ἄνδρας. This peculiarity does not extend beyond the nominative singular.

NOTE 2. The nominative plural of the feminine is sounded I, and is written ἡ, after the analogy of the Boeotic dialect (§ 7, 5, 2).

## PRONOUNS.

## PERSONAL PRONOUNS.

## § 23.

1. Ἐγώ, I.

Σύ, thou.

## Classical.

S. N.	ἐγώ	σύ
G.	ἐμοῦ, μου	σου
D.	ἐμοί, μοί	σοί
A.	ἐμέ, μέ	σέ
P. N.	ἡμεῖς	ὕμεῖς
G.	ἡμῶν	ὕμῶν
D.	ἡμῖν	ὕμῖν
A.	ἡμᾶς	ὕμᾶς

## Modern.

S. N.	ἐγώ, γώ	ἐσύ
G.	ἐμένα, μένα, μου	ἐσένα, σένα, σου
A.	ἐμένα, μένα, μέ	ἐσένα, σένα, σέ
P. N.	ἡμεῖς, ἐμεῖς, μεῖς	ἐσεῖς, σεῖς
G.	ἡμᾶς, ἐμᾶς, μᾶς	ἐσᾶς, σᾶς
A.	ἡμᾶς, ἐμᾶς, μᾶς	ἐσᾶς, σᾶς

Other forms : G. *ἐσού* for *σοῦ*. — A. *ἐμέναν, ἐμέναναι* : *ἐσέ, ἐσέναν, ἐσέναναι*.

NOTE. The accusative plural *οὓς, ἐοὓς* is formed from the accusative singular *σέ, ἐσέ*, after the analogy of *μᾶς, ἐμᾶς* from *μέ, ἐμέ*. The nominative *οῖς, ἐοῖς* is analogous to *μείς, ἐμείς*.

## 2. *Αὐτός, he, Αυτό, it, Αυτή, she.*

### Classical.

	Masc.	Neut.	Fem.
S. N.	<i>αὐτός</i>	N. A. <i>αὐτό</i>	N. <i>αὐτή</i>
G.		<i>αὐτοῦ</i>	<i>αὐτῆς</i>
D.		<i>αὐτῷ</i>	<i>αὐτῇ</i>
A.	<i>αὐτόν</i>		<i>αὐτήν</i>
P. N.	<i>αὐτοί</i>	N. A. <i>αὐτά</i>	N. <i>αὐταί</i>
G.		<i>αὐτῶν</i>	<i>αὐτῶν</i>
D.		<i>αὐτοῖς</i>	<i>αὐταῖς</i>
A.	<i>αὐτούς</i>		<i>αὐτάς</i>

### Modern.

S. N.	<i>αὐτός</i>	N. A. <i>αὐτό, αὐτο</i>	N. <i>αὐτή</i>
G.		<i>αὐτοῦ</i>	<i>αὐτῆς</i>
A.	<i>αὐτόν, αὐτον</i>		<i>αὐτήν, αὐτην</i>
P. N.	<i>αὐτοί</i>	N. A. <i>αὐτά, αὐτα</i>	N. A. <i>αὐτές</i>
G.		<i>αὐτῶν</i>	<i>αὐτῶν</i>
A.	<i>αὐτούς, αὐτους</i>		

Other forms : S. N. masculine *αὐτῆμος, αὐτοῦμος, αὐτόμος*, neuter *αὐτῆνο, αὐτοῦνον, αὐτόνον*, feminine *αὐτῆμη*. — G. masculine and neuter *αὐτῆμου, αὐτηνοῦ, αὐτοῦνου, αὐτουνουῦ, τούνου*, feminine *αὐτῆνῆς*. — A. masculine *αὐτῆνον, αὐτόνον*, neuter *αὐτῆνο, αὐτόνον*, feminine *αὐτῆνη*. — Plural N. masculine *αὐτῆνοι*, neuter *αὐτοῦνα*. — G. *αὐτουνῶν, αὐτόνων* for all genders. — A. masculine *αὐτοῦνους, αὐτουνούς*, neuter *αὐτοῦνα*.

3. *Ἄτός, ό, ή*, or *ἄπατός* (*ἀπ' ἄτός*), rarely *ἄπauτός* (*ἀπ' αὐτός*), *self*, a modification of *αὐτός*, is used only in the nominative.

In the plural it has also *συνατοί* (*σύν, αὐτοί*).

4. *Τός, he, τό, it, τή, she*, the original form of the article, with its original signification, is either enclitic or proclitic (§ 3, 2. 3).

	Masc.	Neut.	Fem.
S. N.	τός	N. A. τό	N. τή(ν)
G.	τοῦ		τῆς
A.	τόν		τήν
P. N.	τοί	N. A. τά	N. A. τές
G.	τῶν, τοὺς		τῶν, τοὺς
A.	τούς		

## REFLEXIVE PRONOUN.

## § 24.

## Classical.

*Ἐμαυτοῦ, of myself.*

	Masc.	Fem.
S. G.	ἐμαυτοῦ	ἐμαυτῆς
D.	ἐμαυτῷ	ἐμαυτῇ
A.	ἐμαυτόν	ἐμαυτήν
P. G.	ἡμῶν αὐτῶν, throughout	
D.	ἡμῖν αὐτοῖς	ἡμῖν αὐταῖς
A.	ἡμᾶς αὐτούς	ἡμᾶς αὐτάς

*Σεαυτοῦ or Σαυτοῦ, of thyself.*

S. G.	σεαυτοῦ	σεαυτῆς
D.	σεαυτῷ	σεαυτῇ
A.	σεαυτόν	σεαυτήν
P. G.	ὑμῶν αὐτῶν	ὑμῶν αὐτῶν
D.	ὑμῖν αὐτοῖς	ὑμῖν αὐταῖς
A.	ὑμᾶς αὐτούς	ὑμᾶς αὐτάς

Other forms : G. *ἐσοῦ* for *σοῦ*. — A. *ἐμέναν*, *ἐμένανε* : *ἐσέ*, *ἐσέναν*, *ἐσένανε*.

NOTE. The accusative plural *σᾶς*, *ἐσᾶς* is formed from the accusative singular *σέ*, *ἐσέ*, after the analogy of *μᾶς*, *ἐμᾶς* from *μέ*, *ἐμέ*. The nominative *οἱς*, *ἐοῖς* is analogous to *μῖς*, *ἐμῖς*.

## 2. *Αὐτός*, *he*, *Αὐτό*, *it*, *Αὐτή*, *she*.

### Classical.

	Masc.	Neut.	Fem.
S. N.	<i>αὐτός</i>	N. A. <i>αὐτό</i>	N. <i>αὐτή</i>
G.		<i>αὐτοῦ</i>	<i>αὐτῆς</i>
D.		<i>αὐτῷ</i>	<i>αὐτῇ</i>
A.	<i>αὐτόν</i>		<i>αὐτήν</i>
P. N.	<i>αὐτοί</i>	N. A. <i>αὐτά</i>	N. <i>αὐταί</i>
G.		<i>αὐτῶν</i>	<i>αὐτῶν</i>
D.		<i>αὐτοῖς</i>	<i>αὐταῖς</i>
A.	<i>αὐτούς</i>		<i>αὐτάς</i>

### Modern.

S. N.	<i>αὐτός</i>	N. A. <i>αὐτό</i> , <i>αὐτο</i>	N. <i>αὐτή</i>
G.		<i>αὐτοῦ</i>	<i>αὐτῆς</i>
A.	<i>αὐτόν</i> , <i>αὐτον</i>		<i>αὐτήν</i> , <i>αὐτην</i>
P. N.	<i>αὐτοί</i>	N. A. <i>αὐτά</i> , <i>αὐτα</i>	N. A. <i>αὐτές</i>
G.		<i>αὐτῶν</i>	<i>αὐτῶν</i>
A.	<i>αὐτούς</i> , <i>αὐτους</i>		

Other forms : S. N. masculine *αὐτῆνος*, *αὐτοῦνος*, *αὐτόνος*, neuter *αὐτῆνο*, *αὐτοῦνον*, *αὐτόνον*, feminine *αὐτῆνη*. — G. masculine and neuter *αὐτῆνου*, *αὐτῆνου*, *αὐτοῦνου*, *αὐτοῦνου*, *τούνου*, feminine *αὐτῆνης*. — A. masculine *αὐτῆνον*, *αὐτόνων*, neuter *αὐτῆνο*, *αὐτόνον*, feminine *αὐτῆνη*. — Plural N. masculine *αὐτῆνοι*, neuter *αὐτοῖνα*. — G. *αὐτοῦνων*, *αὐτόνων* for all genders. — A. masculine *αὐτούρους*, *αὐτουρούς*, neuter *αὐτοῖνα*.

3. *Ἐαυτός*, *ó*, *ή*, or *ἑαυτός* (*ἑπ' αὐτός*), rarely *ἑπαυτός* (*ἑπ' αὐτός*), *self*, a modification of *αὐτός*, is used only in the nominative.

In the plural it has also *συναυτοί* (*σίω*, *αὐτοί*).



4. *Τός, he, τό, it, τή, she*, the original form of the article, with its original signification, is either enclitic or proclitic (§ 3, 2. 3).

	Masc.	Neut.	Fem.
S. N.	τός	N. A. τό	N. τή(ν)
G.	του		τῆς
A.	τόν		τήν
P. N.	τοί	N. A. τά	N. A. τές
G.	τῶν, τούς		τῶν, τούς
A.	τούς		

## REFLEXIVE PRONOUN.

## § 24.

## Classical.

*Ἐμαυτοῦ, of myself.*

	Masc.	Fem.
S. G.	ἐμαυτοῦ	ἐμαυτῆς
D.	ἐμαυτῷ	ἐμαυτῇ
A.	ἐμαυτόν	ἐμαυτήν
P. G.	ἡμῶν αὐτῶν, throughout	
D.	ἡμῖν αὐτοῖς	ἡμῖν αὐταῖς
A.	ἡμᾶς αὐτούς	ἡμᾶς αὐτάς

*Σεαυτοῦ or Σαυτοῦ, of thyself.*

S. G.	σεαυτοῦ	σεαυτῆς
D.	σεαυτῷ	σεαυτῇ
A.	σεαυτόν	σεαυτήν
P. G.	ὑμῶν αὐτῶν	ὑμῶν αὐτῶν
D.	ὑμῖν αὐτοῖς	ὑμῖν αὐταῖς
A.	ὑμᾶς αὐτούς	ὑμᾶς αὐτάς

Ἐαυτοῦ or Αὐτοῦ, *of himself.*

	Masc.	Neut.	Fem.
S. G.	ἑαυτοῦ		ἑαυτῆς
D.	ἑαυτῷ		ἑαυτῇ
A.	ἑαυτόν	ἑαυτό	ἑαυτήν
P. G.	ἑαυτῶν		ἑαυτῶν
D.	ἑαυτοῖς		ἑαυταῖς
A.	ἑαυτοῖς	ἑαυτά	ἑαυτάς

### Modern.

The modern reflexive pronoun *ἑαυτός*, *self*, is preceded by the article, and followed by the enclitic genitive of the personal pronoun. It is not used in the nominative.

- G. τοῦ ἑαυτοῦ μου, *of myself*: τοῦ ἑαυτοῦ σου, *of thyself*: τοῦ ἑαυτοῦ του, *of himself, of itself*; τοῦ ἑαυτοῦ της, *of herself*: τοῦ ἑαυτοῦ μας, *of ourselves*, and so on.
- A. τὸν ἑαυτὸν μου, *myself*: τὸν ἑαυτὸν σου, *thyself*: τὸν ἑαυτὸν της, *herself*: τὸν ἑαυτὸν μας, *ourselves*, and so on.

### RECIPROCAL PRONOUN.

#### § 25.

#### Classical.

- P. G. ἀλλήλων, *of one another*, all genders.
- A. ἀλλήλους, ἀλλήλα, ἀλλήλας, *one another*.

#### Modern.

The modern reciprocal pronoun is formed by

means of *ὁ ἕνας* or *ὁ εἷς*, *the one*, and the oblique cases of *ὁ ἄλλος*, *the other*. For examples, see Syntax.

### POSSESSIVE PRONOUN.

#### § 26.

#### Classical.

*ἐμός, ἐμόν, ἐμή, my, mine*  
*ἡμέτερος, ἡμέτερον, ἡμετέρα, our, ours*  
*σός, σόν, σή, thy, thine*  
*ὕμετερος, ὕμετερον, ὑμετέρα, your, yours*  
*ὅς, ὄν, ᾗ, his, her or hers, its*  
*σφέτερος, σφέτερον, σφετέρα, their, theirs*

#### Modern.

The modern possessive pronoun is formed by means of the adjective *ἰδικός* or *ἐδικός*, *own*, and the enclitic genitive of the personal pronoun. The adjective refers to the property, and the genitive to the owner or owners ; as

*ἐδικός μου, ἐδικόν μου, ἐδική μου, my, mine*  
*ἐδικός μας, ἐδικόν μας, ἐδική μας, our, ours*

*ἐδικός σου, ἐδικόν σου, ἐδική σου, thy, thine*  
*ἐδικός σας, ἐδικόν σας, ἐδική σας, your, yours*

*ἐδικός του, ἐδικόν του, ἐδική του, his, its, ἐδικός της,*  
*ἐδικόν της, ἐδική της, her, hers*

*ἐδικός των ΟΙ τους, ἐδικόν των ΟΙ τους, ἐδική των ΟΙ*  
*τους, ἐδικοί των ΟΙ τους, their, theirs*

## DEMONSTRATIVE PRONOUNS.

## § 27.

1. Οὗτος, Τοῦτος, *this*.

## Classical.

	Masc.	Neut.	Fem.
S. N. V.	οὗτος	N. A. τοῦτο	N. V. αὕτη
-G.	τούτου		ταύτης
D.	τούτῳ		ταύτῃ
A.	τούτον		ταύτην
P. N. V.	οὗτοι	N. A. ταῦτα	N. V. αὗται
G.	τούτων		τούτων
D.	τούτοις		ταύταις
A.	τούτους		ταύτας

## Modern.

	Masc.	Neut.	Fem.
S. N.	τούτος	N. A. τοῦτο	N. τούτη
G.	τούτου, τουτουνού		τούτης, τουτηνῆς
A.	τούτον		τούτη(ν)
P. N.	τούτοι	N. A. τούτα	N. A. τούτες
G.	τούτων, τουτουνῶν		τούτων, τουτουνῶν
A.	τούτους, τουτουνούς		

The modern τούτος often takes the prefix *ἐ*; as ἐτούτος, ἐτούτη, ἐτούτο.

2. Ἐκεῖνος, *that, he*.

## Classical.

	Masc.	Neut.	Fem.
S. N.	ἐκεῖνος	N. A. ἐκεῖνο	N. ἐκείνη
G.	ἐκείνου		ἐκείνης
D.	ἐκείνῳ		ἐκείνῃ
A.	ἐκείνον		ἐκείνην

P. N.	ἐκεῖνοι	N. A. ἐκεῖνα	N.	ἐκεῖναι
G.	ἐκείνων			ἐκείνων
D.	ἐκείνοις			ἐκείναις
A.	ἐκείνους			ἐκείνας

Modern.

S. N.	ἐκεῖνος	N. A. ἐκεῖνο	N.	ἐκεῖνη
G.	ἐκείνου, ἐκεινοῦ			ἐκείνης, ἐκεινῆς
A.	ἐκεῖνον			ἐκεῖνη(ν)
P. N.	ἐκεῖνοι	N. A. ἐκεῖνα	N. A.	ἐκεῖνες
G.	ἐκείνων, ἐκεινῶν			ἐκείνων, ἐκεινῶν
A.	ἐκείνους, ἐκεινούς			

The Ionian Islanders convert ἐκεῖνος into ἐκεῖος, ἐκεῖδ, ἐκεῖδ.

NOTE. The Doric nominative plural of οὗτος is τοῦτοι, ταῦται. (APOLLONIUS, de Synt. 2, 8, p. 111, 22. De Pronom. p. 832 B. De Adverb. in B. A. p. 592, 7.) The modern τοῦτος was suggested by τοῦτοι.

INTERROGATIVE PRONOUNS.

§ 28.

1. Τίς, who? what? which?

Classical.

	Masc. Fem.		Neut.
S. N.	τίς		N. A. τί
G.		τίνος	
D.		τίνι	
A.	τίνα		
P. N.	τίνες		N. A. τίνα
G.		τίνων	
D.		τίσι	
A.	τίνας		

**Modern.**

The modern *τίς* is inflected, as far as it goes, like the classical. The neuter *τί*, however, is used for all numbers, genders, and cases.

2. The classical *ποιός*, *what kind of?* is inflected like *θεός* (§ 18, 1).

The modern *ποιός*, by synizesis, is inflected like *θεός* (§ 18, 1). Its masculine accusative never drops the *ν*.

Other modern forms. S. G. masculine and neuter *ποιανού*, feminine *ποιανῆς*. — Plural G. *ποιανῶν* for all genders. A. masculine *ποιανούς*.

3. *Ντά* or *Ἰντα*, *what?* indeclinable, is a corrupt form of *τί*. With *γιά* (*διά*) prefixed, it becomes *γιάντα* or *γιάτα*, for *διτί*, *why?* *wherefore?*

## INDEFINITE PRONOUN.

## § 29.

1. *Τίς*, *certain, some*,

Classical and Modern.

	Masc. Fem.		Neut.
S. N.	<i>τίς</i>		N. A. <i>τί</i>
G.		<i>τινός</i>	
D.		<i>τινί</i>	
A.	<i>τινά</i>		
P. N.	<i>τινές</i>		N. A. <i>τινά</i>
G.		<i>τινῶν</i>	
D.		<i>τισί</i>	
A.	<i>τινάς</i>		

2. *Κάτις* (*κᾶν, τίς*), *some one*, modern.

	Masc.		Neut.
S. N.	<i>κᾶτις</i>		N. A. <i>κᾶτι</i>
G.		<i>κᾶτινος</i>	
A.	<i>κᾶτινα</i>		

The neuter *καῖτι*, *some*, when used adjectively, stands for all genders, numbers, and cases.

3. *Τίποτε* (τί, ποτέ), *any, anything, aught*, in Modern Greek, stands for all genders, numbers, and cases.

4. The modern *κάποιος* (κάν, ποιός), *some one*, commonly pronounced by synzesis, is inflected like *ἄξιος* (§ 18, 1). Its masculine accusative never drops the *ν*.

Other forms: S. G. masculine and neuter *κάποιανού*, feminine *κάποιανῆς*. — Plural G. *κάποιανών* for all genders. — A. masculine *κάποιανούς*.

### RELATIVE PRONOUN.

#### § 30.

#### 1. Ὁ ὁποῖος, *who, which*.

##### Classical.

	M.	N.	F.		M.	N.	F.
S. N.	ὅς	N. A. ὃ	N. ἧ	P. N.	οἷ	N. A. ὃ	N. αῖ
G.		οὗ	ῆς	G.		ὧν	ῶν
D.		ῷ	ῇ	D.		οῖς	αῖς
A.	ὃν		ῆν	A.	οὓς		ᾶς

##### Modern.

The modern relative is *ὁποῖος*, inflected like the adjective *θεῖος* (§ 18, 1). It is always preceded by the article. Thus, *ὁ ὁποῖος, ἡ ὁποία, τὸ ὁποῖον*, and so on.

#### 2. Ὃστις, *whoever*.

	Masc.	Neut.	Fem.
S. N.	ὅστις	N. A. ὃ τι	N. ἧτις
G.		οὗτινος	ῆστινος
D.		ῷτινι	ῇτινι
A.	ὃντινα		ῆντινα

P.N.	οἷτινες	N.A. ἅτινα	N.	αἷτινες
G.	ὧντινων			ὧντινων
D.	οἷστίσι			αἷστίσι
A.	οὔστινας			ἅστινας

## Modern.

N.A. ὅ τι, *whatever*, for all genders and numbers.

G. ὅτινος for all genders, but only singular.

A. ὅτινα masculine and feminine singular.

3. The modern ὅποιος, *whoever*, is inflected like ἄξιος (§ 18, 1). Its masculine accusative never loses the ν.

Other forms: S. G. masculine and neuter ὅποιανού, feminine ὅποιανῆς. — Plural G. ὅποιανῶν for all genders. — A. masculine ὅποιανούς.

NOTE 1. Ὅποιος is formed from ποιός after the analogy of the classical ὅτις, ὅτου, ὅτω, ὅπως, ὅπου, from τίς, τοῦ, τῷ, πῶς, πού.

4. Ὅποιοσδήποτε (ὅποιος, δῆποτε) is a little more indefinite than ὅποιος.

5. Ποῦ or Ὅπου, *that, who, which*, is an indeclinable nominative or accusative.

NOTE 2. Ποῦ is nothing more than the relative adverb ποῦ or ὅπου with the force of a pronoun. Compare the English *where* in *where-as, where-at, where-fore*, and the like.

6. Ὅπου, indeclinable, is equivalent to οποιος. It is the same as the adverb ὅπου with a pronominal sense.

7. Ποιός, in the sense of ὅποιος, *he who, whoever*, is now obsolete or obsolescent.



## NUMERALS.

## § 31.

## 1. Cardinal Numbers.

## Classical.

	M.	N.	F.
N.	εἷς	N. A. ἓν	N. μία
G.	ένός		μῆς
D.	ένί		μῆ
A.	ένα		μίαν

## Modern.

N.	ένας, one	N. A. ένα	N. μία
G.	ένα		μῆς
A.	έναν		μία(ν)

(1) Καθεῖς or Καθένας, καθένα or καθέν, καθεμία, G. καθενός, καθεμῆς, A. καθέναν, καθένι or καθέν, καθεμίαν, (κατά, εἷς) every one.

Κάθε, every, a corruption of καθεῖς, is indeclinable.

(2) Κάνεις or κανένας (κάν εἷς, or καν ένα), at least one, any, anybody, any one, is inflected as follows:—

	M.	N.	F.
N.	κάνεις, κανένας	N. A. κανένα	N. κάμμία
G.	κάνενός		κάμμῆς
A.	κάνέναν		κάμμία(ν)

## Classical.

P. N. A. δύο, δύο, G. δυῶν rare, D. δυοί, all genders.

## Modern.

P. N. A. δύο, two, G. δυονῶν, all genders.

## Classical.

	M. F.	N.
P. N. A.	τρεις	τρία
G.	τριῶν	
D.	τρισί	

## Modern.

P. N. A.	τρεις, three	τρία
G.	τριῶν	

## Classical.

	M. F.	N.
P. N.	τέσσαρες	N. A. τέσσαρα
G.		τεσσάρων
D.		τέσσασι
A.	τέσσαρας	

## Modern.

P. N. A.	τέσσερες, four	τέσσερα
G.	τέσσερων	

Also, Pl. A. masculine τέσσερους.

The cardinals from 5 to 100 inclusive are indeclinable; except δεκατρεῖς, δεκατέσσερες.

5. πέντε, five	70. ἐβδομήκοντα, modern ἐβδομήντα
6. ἕξ, modern ἕξι	80. ὀγδοήκοντα, modern ὀγδοήντα or ὀγδῶντα
7. ἑπτὰ, modern ἑφτά	90. ἐννεήκοντα, modern ἐννεήντα
8. ὀκτώ, modern ὀχτώ	100. ἑκατόν
9. ἐννέα, modern ἐννιά	200. διακόσιοι, αι, α
10. δέκα	300. τριακόσιοι, modern τριακόσιοι
11. ἑνδεκα	400. τετρακόσιοι
12. δώδεκα	500. πεντακόσιοι
13. δεκατρεῖς	600. ἑξακόσιοι
14. δεκατέσσαρες, modern δεκατέσσερες	700. ἑπτακόσιοι
15. δεκαπέντε	800. ὀκτακόσιοι
16. δεκάξ, modern δεκάξι	900. ἐννακόσιοι, modern ἐννεακόσιοι or ἐννιακόσιοι
17. δεκαεπτὰ, modern δεκαφτά	1000. χίλιοι
18. δεκαοκτώ, modern δεκοχτώ	2000. διαχίλιοι
19. δεκαεννέα, modern δεκαεννιά	3000. τρισχίλιοι
20. εἴκοσι	10,000. μύριοι
21. εἴκοσι εἰς, modern εἴκοσι ἕνας	20,000. δισμύριοι
30. τριάκοντα, modern τριάντα	1,000,000. μιλλιούνη, modern.
40. τεσσαράκοντα, modern σαράντα	
50. πενήκοντα, modern πενήντα	
60. ἐξήκοντα, modern ἐξήντα	

In Modern Greek, thousands are formed by means of the plural of the substantive ἡ χιλιάδα and the cardinal numbers; as δύο χιλιάδες ἄνθρωποι, two thousand men.

## 2. Numeral Substantives.

Classical.	Modern.
1. <i>μονάς</i> , unit	<i>μονάδα</i>
2. <i>δύας</i> , the number two	
3. <i>τριάς</i> , triad	
4. <i>τετράς</i> , quaternary	
5. <i>πεντάς</i> , the number five	
6. <i>έξάς</i> , the number six	
7. <i>έβδομάς</i> , the number seven	
7. <i>όγδοάς</i> , the number eight	
9. <i>έννεάς</i> , the number nine	
10. <i>δεκάς</i> , the number ten	<i>δεκαριά</i>
11. <i>ένδεκάς</i> , the number eleven	
12. <i>δωδεκάς</i> , dozen	<i>δωδεκαριά</i>
15.	<i>δεκαπενταριά</i>
20. <i>είκάς</i> , score	<i>είκοσαριά</i>
30.	<i>τριανταριά</i>
40. <i>τεσσαρακοντάς</i>	<i>σαρανταριά</i>
100. <i>έκατοντάς</i>	<i>έκατοστή</i>
200.	<i>διακοσαριά</i>
1,000. <i>χιλιάς</i> , a thousand	<i>χιλιάδα</i>
10,000. <i>μυριάς</i> , myriad	

(1) The ending *-αριά*, from the Latin *-arius*, as in *binarius*, *denarius*, *vicenarius*, denotes a multiple of *ten* or *five*. *Δωδεκαριά* is the only exception.

(2) The ending *-άρα*, a modification of the preceding, is used in names of certain *coins*: *πεντάρα*, a *five-lepta piece*, *δεκάρα*, a *ten-lepta piece*.

(3) The neuter ending *-άρι* applies to certain Turkish *coins*: *δνέρι*, a *two-piastre piece*, *τριάρι*, *δεκάρι*, *δωδεκάρι*, *είκοσάρι*, *είκοσιπεντάρι*.

## 3. Numeral Adverbs.

## Classical.

1. <i>ἅπαξ</i> , once	12. <i>δωδεκάκις</i>
2. <i>δύς</i> , twice	20. <i>είκοσάκις</i>
3. <i>τρίς</i> , thrice	30. <i>τριακοντάκις</i>
4. <i>τετράκις</i> , four times	40. <i>τεσσαρακοντάκις</i>
6. <i>έξάκις</i>	60. <i>έξηκοντάκις</i>
7. <i>έπτάκις</i>	70. <i>έβδομηκοντάκις</i>
8. <i>όκτάκις</i>	100. <i>έκατοντάκις</i>
9. <i>έννέακις</i>	200. <i>διακοσιάκις</i>
10. <i>δεκάκις</i>	1,000. <i>χιλιάκις</i>
11. <i>ένδεκάκις</i>	10,000. <i>μυριάκις</i>

Add to these *ποσάκις*, *how often? how many times?* *τοσάκις*, *so often, so many times*; *ὡσάκις*, *as often as, as many times as*; *πολλάκις*, *often-times, many times*; *ὀλιγάκις*, *a few times*.

In Modern Greek this relation is expressed by means of the cardinal numbers, and *φορά* or *βολά*, *time*; as *πόσες φορές*; *how many times?* *μίαν φοράν*, *once*; *δύο φορές*, *twice*; *δέκα χιλιάδες φορές*, *ten thousand times*.

In multiplication, the uneducated use *μιαῖ*, *δυοῖ*, *τρίσι*, *τέσσερεσι*, *πέντεῖ*, *ἕξ*, *ἐφτάῖ*, *ὀχτώῖ*, *ἐννὰῖ*, *δέκαῖ*, and so on, for *ἅπαξ*, *δύς*, *τρίς*, and so on.

#### 4. Ordinal Numbers.

1st. <i>πρῶτος</i>	20th. <i>εἰκοστός</i>
2d. <i>δεύτερος</i>	21st. <i>εἰκοστός πρῶτος</i>
3d. <i>τρίτος</i>	30th. <i>τριακοστός</i>
4th. <i>τέταρτος</i>	40th. <i>τεσσαρακοστός</i>
5th. <i>πέμπτος</i>	50th. <i>πεντηκοστός</i>
6th. <i>ἕκτος</i>	60th. <i>ἑξηκοστός</i>
7th. <i>ἑβδομος</i>	70th. <i>ἑβδομηκοστός</i>
8th. <i>ὄγδοος</i>	80th. <i>ὀγδοηκοστός</i>
9th. <i>ἐννατος</i>	90th. <i>ἐννεηκοστός</i>
10th. <i>δέκατος</i>	100th. <i>ἐκατοστός</i>
11th. <i>ἐνδέκατος</i>	200th. <i>διακοσιοστός</i>
12th. <i>δωδέκατος</i>	300th. <i>τριακοσιοστός</i>
13th. <i>δέκατος τρίτος</i>	400th. <i>τετρακοσιοστός</i>
14th. <i>δέκατος τέταρτος</i>	500th. <i>πεντακοσιοστός</i>
15th. <i>δέκατος πέμπτος</i>	600th. <i>ἑξακοσιοστός</i>
16th. <i>δέκατος ἕκτος</i>	700th. <i>ἑπτακοσιοστός</i>
17th. <i>δέκατος ἑβδομος</i>	800th. <i>ὀκτακοσιοστός</i>
18th. <i>δέκατος ὄγδοος</i>	900th. <i>ἐννεακοσιοστός</i>
19th. <i>δέκατος ἐννατος</i>	1000th. <i>χιλιοστός</i>

#### 5. Multiplicatives.

Classical.	Modern.
1. <i>ἀπλοῦς</i>	<i>ἀπλός</i> , <i>simple</i> , <i>μονός</i> , <i>single</i>
2. <i>διπλοῦς</i>	<i>διπλός</i> , <i>double</i>
3. <i>τριπλοῦς</i>	<i>τριπλός</i> , <i>triple</i>
4. <i>τετραπλοῦς</i>	<i>τετραπλός</i> , <i>fourfold</i>
5. <i>πενταπλοῦς</i> , and so on.	

### VERBS.

#### § 32.

1. The Modern Greek verb has three simple tenses; the present, imperfect, and aorist.

The formation of the imperfect presents no difficulty whatever. The characteristics of the aorist and perfect participle passive are exhibited in the following table:—

Pres.	Aor.	Aor. Pass.	Perf. Part.
αίνω	ἄνα	ἀνθην, ἀόθην	αμμένος, ασμένος
ἄλλω	ἄλλα	ἄλθην	αλμένος
ἀρω	ἄρα	ἀρσθην	αρμένος
ἀρω	ἄρησα	ἀρήσθην	αρησμένος
αῖω	αῖσα, αῖφα	αῖθην	αιμένος, αίμένος
βω	βα	βθην	μμένος
γω	ξα	χθην	γμένος, μένος
γγω	ξα	χθην	γμένος
είω	εῖσα	εῖσθην	εισμένος
ἐλνω polysyll.	εἰλα	ἐλθην	ελμένος
ἐλνω dissyll.	εἰλα	ἐλθην	αλμένος
ένω	εῖσα		
ένω (ύνω)	υσα	ύνθην, ύθην	υμένος
έρνω (έρω, εῖρω)	εῖρα	ἄρθην	αρμένος
έρνω (ύρω)	υρα	ύρθην	υρμένος
εύω	εὔσα, εὔφα	εὔθην	ευμένος, εμένος
ζω	σα, ξα	σθην, χθην	σμένος, γμένος, μένος
θω	σα	σθην	σμένος
ίρω	ίρησα	ιρήσθην	ιρησμένος
ίω	ισα	ισθην	ισμένος
κτω	ξα	χθην	γμένος, μένος
κω	ξα	χθην	γμένος, μένος
όνω (όω)	ωσα	ώθην	ωμένος
ούω	ουσα	ούσθην	ουσμένος
πτω	ψα	φθην	μμένος
πω	ψα	φθην	μμένος
ύνω	υνα	ύνθην, ύθην	υμένος
ύρνω (ύρω)	υρα	ύρθην	υρμένος
ύω	υσα	ύθην	υμένος
φτω	ψα	φθην	μμένος
φω	ψα	φθην	μμένος

Pres.	Aor.	Aor. Pass.	Perf. Part.
χῶ	ἔα	χθῆν	γμένος
χτω	ἔα	χθην	γμένος
χω	ἔα	χθην	γμένος
ᾠ (άω)	ἦσα,	ἦθην,	ἦμένος,
	ασα,	ασθην,	ασμένος,
	ἦξα	ἦχθην	ἦγμένος
ῶ (έω)	ἦσα,	ἦθην,	ἦμένος,
	εσα	εσθην	εμένος,
			ἦσμένος

NOTE 1. In some parts of Continental Greece the uneducated use *κα* for *σα* in the aorist active; as *πιάνω πιাকা*, *σαπίζω εσάπικα*, *φβαιάνω εφβειακα*, *ζυμώνω εζύμωκα*.

2. The future, perfect, and pluperfect are formed by means of the following auxiliary verbs and the infinitive or perfect participle passive.

*θέλω*, will, shall, imperf. *ἤθελα*, would, should. Mutilated form *θά* indeclinable.

*ἔχω*, have, imperf. *εἶχα*, had, fut. *θὰ ἔχω*, shall have, will have.

*εἶμαι*, am, imperf. *ἦμην*, was, fut. *θὰ ἦμαι* or *θέλω εἶσθαι*, shall be, will be.

## Indicative of εἶμαι.

### Present Indicative.

#### Classical.

S. εἰμί	εἶ (εἶς)	ἐστί
P. ἐσμέν	ἐστέ	εἰσὶ

#### Modern.

S. εἶμαι	εἶσαι	εἶνε
P. εἶμεθα	εἶσθε	εἶνε

Other forms: 1 pers. plur. *εἴμεστε*, *εἴμαστε*, *εἴμεθεν*, *εἴμεσθεν*, *εἴμεσθα*, *εἴμεσταν*. — 2 pers. plur. *εἴστε*.

NOTE 2. The third person *εἶνε* is usually written *εἶναι*, and is confounded with the classical infinitive *εἶναι*. It is strictly a modification of the Doric *ἐντί* (THEOCRITUS, 19, 5. *τυτθὸν Θηρίον ἐντὶ μέλισσα*, for *ἐστί*). Its original form is *ἐν*, *ἔνε*, found in PTOLYMEUS. Compare § 33, n. 1.

*Imperfect Indicative.*

## Classical.

S. ἦν (ἦν)	ἦτε (ἦτε)	ἦν (ἦ)
P. ἦμεν	ἦτε	ἦσαν

## Modern.

S. ἦν,	ἦτε,	ἦτο(ν),
ἦμεν	ἦσαν	ἦσαν
P. ἦμεθα	ἦσθε	ἦσαν, ἦσαν,
		ἦσαν

Other forms: 1 pers. sing. ἦμινα, ἦμινα. — 2 pers. sing. ἦσιν, ἦσαν, ἦσαν. — 3 pers. sing. ἦτε, ἦτε. — 1 pers. plur. ἦμασιν, ἦμασιν, ἦμασιν. — 2 pers. plur. ἦσασιν, ἦσασιν. — 3 pers. plur. ἦσαν, ἦσαν, ἦσαν.

*Future Indicative.*

## Modern.

S. θά ἦμαι	θά ἦσαι	θά ἦτε
P. θά ἦμεθα	θά ἦσθε	θά ἦτε

## Also,

S. θέλω εἶσθαι	θέλεις εἶσθαι	θέλει εἶσθαι
P. θέλομεν εἶσθαι	θέλετε εἶσθαι	θέλουν εἶσθαι

*Subjunctive.**Present Subjunctive.*

## Classical.

S. εἴ	ἦτε	εἴ
P. εἴμεν	ἦτε	εἴσι

## Modern.

S. ἦμαι	ἦσαι	ἦτε
P. ἦμεθα	ἦσθε	ἦτε

The variations as in the indicative: thus, 1 pers. plur. ἦμασιν, ἦμασιν, and so on.

*Future Subjunctive.*

## Modern.

S. ἤθελα εἶσθαι	ἤθελες εἶσθαι	ἤθελεν εἶσθαι
P. ἤθελαμεν εἶσθαι	ἤθείτε εἶσθαι	ἤθελαν εἶσθαι

## Also,

S. θὰ ἤμουν	θὰ ἤσουν	θὰ ἤτον
P. θὰ ἤμαθα	θὰ ἤσθε	θὰ ἤσαν

## Imperative.

*Present Imperative.*

## Classical.

S. ἴσθι (ἴσο)	ἴστω
P. ἴστε	ἴστωσαν

## Modern.

S. ἴσο	ἄς ἦνε
P.	ἄς ἦνε

## Infinitive.

*Present Infinitive.*

Classical. εἶναι, *to be.*

Modern. εἶσθαι, or εἶσται, *be*, only after the auxiliary εἶλω.

## Participle.

*Present Participle.*

## Classical.

Masc.	Neut.	Fem.
S. N. V. ὢν	N. A. V. ὢν	N. V. οὖσα
G.	ὄντος	οὔσης
D.	ὄντι	οὔσῃ
A. ὄντα		οὔσαν



P. N. V. <i>ὄντες</i>	N. A. V. <i>ὄντα</i>	N. V. <i>οὖσαι</i>
G. <i>όντων</i>		<i>ούσων</i>
D. <i>ούσι</i>		<i>ούσαις</i>
A. <i>όντας</i>		<i>ούσας</i>

Modern.

*όντας*, formerly *ἔσσοντας*, *ἔστοντας*, *being*, all indeclinable.

INDICATIVE ACTIVE OF *γράφω*, *to write*.

### § 33.

#### 1. Present Indicative Active.

Classical.

S. <i>γράφω</i>	<i>γράφεις</i>	<i>γράφει</i>
P. <i>γράφομεν</i>	<i>γράφετε</i>	<i>γράφουσι</i>

Modern.

S. <i>γράφω</i>	<i>γράφεις</i>	<i>γράφει</i>
P. <i>γράφουμε(ν)</i>	<i>γράφετε</i>	<i>γράφουν</i>

Other forms : 3 pers. plur. *γράφουνε*, *γράφου*.

NOTE 1. The ending *-ουν* of the third person plural appears to be a modification of the Doric *-οντι*. HESYCHIUS says that *ἔχον* is Cretan form for *ἔχουσι*.

#### 2. Imperfect Indicative Active.

Classical.

S. <i>ἔγραφον</i>	<i>ἔγραφες</i>	<i>ἔγραφε</i>
P. <i>ἐγράφομεν</i>	<i>ἐγράφετε</i>	<i>ἐγράφον</i>

Modern.

S. <i>ἔγραφα</i>	<i>ἔγραφες</i>	<i>ἔγραφε</i>
P. <i>ἐγράφαμε(ν)</i>	<i>ἐγράφετε</i>	<i>ἔγραφαν</i>

Other forms : 1 pers. sing. *ἐγράφα*, *ἡγραφα*. — 2 pers. sing. *ἐγρά-*

φες, *ἡγραφες*. — 3 pers. sing. *ἔγραφε*, *ἡγραφε*. — 1 pers. plur. *ἐγράφαμεν*. — 2 pers. plur. *ἐγράφατε*, *ἐγράφεταν*. — 3 pers. plur. *ἐγράφαν*, *ἐγράφαντε*, *ἐγράφασι*, *ἐγράφα*. (§ 33, nn. 4. 5.)

NOTE 2. For the connecting vowel of the modern imperfect active, compare the Ionic *ἔα* or *ἦα*, *ἔατε*, from *εἰμί*, and *ἐτίθεα* from *τίθημι*.

### 3. Aorist Indicative Active.

#### Classical.

S. <i>ἔγραψα</i>	<i>ἔγραψας</i>	<i>ἔγραψε</i>
P. <i>ἐγράψαμεν</i>	<i>ἐγράψατε</i>	<i>ἐγράψαν</i>

#### Modern.

S. <i>ἔγραψα</i>	<i>ἔγραψες</i>	<i>ἔγραψε</i>
P. <i>ἐγράψαμε(ν)</i>	<i>ἐγράψετε</i>	<i>ἐγράψαν</i>

Other forms: 1 pers. sing. *ἔγράψα*, *ἡγραψα*. — 2 pers. sing. *ἐγράψες*, *ἡγραψες*. — 3 pers. sing. *ἔγραψε*, *ἡγραψε*. — 1 pers. plur. *ἐγράψαμεν*. — 2 pers. plur. *ἐγράψεταν*. — 3 pers. plur. *ἐγράψαν*, *ἐγράψαντε*, *ἐγράψασι*, *ἐγράψα*.

### Second Aorist Active of *μανθάνω*.

#### Classical.

S. <i>ἔμαθον</i>	<i>ἔμαθες</i>	<i>ἔμαθε</i>
P. <i>ἐμάθομεν</i>	<i>ἐμάθετε</i>	<i>ἔμαθον</i>

#### Modern.

*ἔμαθα* inflected like *ἔγραψα*.

NOTE 3. For the connecting vowel of the modern second aorist, compare the classical *εἶπα*, *ἤνγκα*. HERODOTUS, I, 80 *ᾤσφραντο*. Also the later forms, ORPH. ARGON. 133 *ἔδρακα*. 119 *εἶδα*. SEPTUAGINT. Reg. 2, 19, 42 *ἐφάγαμεν*. 2, 17, 20 *εἶραν*. 2, 23, 16 *ἔλαβαν*. AMOS 4, 4 *εἰσῆλθατε*. HESYCHIUS, *ἀγάγας* for *ἀγαγόν*. B. n. 2266, 11 *εὔρειαν* optative.

According to HERACLIDES (apud EUSTATH. ad Od. 14, 352, p. 1759, 10), forms of this description were used by the Asiatic Greeks.

NOTE 4. The ending *-ασι* of the third person plural of the im-

perfect and aorist may be compared with the classical ἴσασι, εἰζᾶσι, which have the characteristic of the aorist and the personal ending of the perfect.

NOTE 5. For the accent of forms like ἐγράψαν, ἐγράψαν, compare the Doric ἐλέγον, ἐλάβον, ἐστάσαν, ἐδείραν, for the original ἐλέγοσαν, ἐλάβοσαν, ἐστάσασαν, ἐδείρασαν. (APOLLONIUS de Synt. 3, 7, p. 213. GREGORIUS CORINTH. 127, p. 316. SCHOLIAST. ad THEOCRIT. 7, 60. ET. M. p. 119, 45.)

#### 4. Future Indicative Active.

The future indicative active is formed by subjoining the aorist subjunctive to θά (also to θέλει, θὲ νά, θὰ νά); as

S. θὰ γράψω, θὰ γράψῃς, θὰ γράψῃ  
P. θὰ γράψωμεν, θὰ γράφετε, θὰ γράφουν

It is formed also by subjoining the aorist infinitive to θέλω inflected; as

S. θέλω γράψει, θέλεις γράψει, θέλει γράψει  
P. θέλω γράψει, θέλετε γράψει, θέλουν γράψει

Sometimes it is formed by subjoining the aorist subjunctive to νά; as

S. νὰ γράψω, νὰ γράψῃς, νὰ γράψῃ  
P. νὰ γράψωμεν, νὰ γράφετε, νὰ γράφουν

NOTE 6. For the auxiliary use of θέλω, compare HERODOTUS, 1, 109. Εἰ δ' ἐβελήσει . . . ἀναβῆναι. 2, 11. Εἰ ὦν δὴ ἐβελήσει ἐκτρέψαι. - 7, 49. Εἰ ἐβέλοι τοι μηδὲν ἀντίξουν καταστῆναι.

#### 5. Continued Future Indicative Active.

The continued future indicative active is formed by subjoining the present subjunctive to θά (also to θέλει, θὲ νά, θὰ νά); as

S. θὰ γράφω, θὰ γράφῃς, θὰ γράφῃ  
P. θὰ γράφωμεν, θὰ γράφετε, θὰ γράφουν

It is formed also by subjoining the present infinitive to *θελω* inflected ; as

S. *θέλω γράφει, θέλεις γράφει, θέλει γράφει*

P. *θέλομεν γράφει, θέλετε γράφει, θέλουν γράφει*

Sometimes it is formed by subjoining the present subjunctive to *νά* ; as

S. *νά γράφω, νά γράφης, νά γράφη*

P. *νά γράφωμεν, νά γράφετε, νά γράφουν*

### 6. *Perfect Indicative Active.*

The perfect indicative active is formed by subjoining the aorist infinitive to *ἔχω* ; as

S. *ἔχω γράψει, ἔχεις γράψει, ἔχει γράψει*

P. *ἔχομεν γράψει, ἔχετε γράψει, ἔχουν γράψει*

It is also formed by means of *ἔχω* and the accusative of the perfect participle passive ; in which case the participle is predicative ; as

*Τὸ ἔχω γραμμένον τὸ γράμμα, I have the letter written ; not I have written the letter.*

### 7. *Future Perfect Indicative Active.*

The future perfect indicative active is formed by subjoining the accusative of the perfect participle passive to the future of *ἔχω* ; as

*Θὰ τὸ ἔχω γραμμένον τὸ γράμμα, I shall have the letter written ; not I shall have written the letter.*

### 8. *Pluperfect Indicative Active.*

The pluperfect indicative active is formed by subjoining the aorist infinitive to *εἶχα* ; as

S. *εἶχα γράψει, εἶχες γράψει, εἶχε γράψει*

P. *εἶχαμεν γράψει, εἵχετε γράψει, εἶχαν γράψει*

It is formed also by means of *εἶχα* and the accusative of the perfect participle passive; as

*Τὸ εἶχα γραμμένον τὸ γράμμα, I had the letter written; not I had written the letter.*

### SUBJUNCTIVE ACTIVE.

#### § 34.

#### 1. Present Subjunctive Active.

##### Classical.

S. <i>γράφω</i>	<i>γράφῃς</i>	<i>γράφῃ</i>
P. <i>γράφωμεν</i>	<i>γράφῃτε</i>	<i>γράφωσι</i>

##### Modern.

S. <i>γράφω</i>	<i>γράφῃς</i>	<i>γράφῃ</i>
P. <i>γράφουμε(ν)</i>	<i>γράφετε</i>	<i>γράφουν</i>

Other forms: 3 pers. plur. *γράφουνε, γράφον*.

NOTE 1. The modern present subjunctive, so far as *sound* is concerned, coincides with the present indicative.

#### 2. Aorist Subjunctive Active.

##### Classical.

S. <i>γράφω</i>	<i>γράφῃς</i>	<i>γράφῃ</i>
P. <i>γράφωμεν</i>	<i>γράφῃτε</i>	<i>γράφωσι</i>

##### Modern.

S. <i>γράφω</i>	<i>γράφῃς</i>	<i>γράφῃ</i>
P. <i>γράφουμε(ν)</i>	<i>γράφετε</i>	<i>γράφουν</i>

Other forms: 2 pers. plur. *γράψτε*, syncopated. — 3 pers. plur. *γράφουνε, γράφου*.

*Second Aorist Subjunctive Active.**Classical.*

S. μάθω	μάθῃς	μάθῃ
P. μάθωμεν	μάθητε	μάθωσι

*Modern.*

μάθω, inflected like γράψω.

NOTE 2. The subjunctives εἰπῶ, ἰδῶ, ἐλθῶ, εὐρῶ, πῶ, from λέγω, βλέπω, ἔρχομαι, εὐρίσκω, πίνω, take the circumflex on the last syllable, because they are commonly pronounced 'πῶ, 'ἰδῶ, 'ἐλθῶ, 'βρῶ, πῶ monosyllable.

*3. Future Subjunctive Active.*

The future subjunctive active is formed from the future indicative by changing *θά* into *ἤθελε* indeclinable; as

S. ἤθελε γράψω, ἤθελε γράψῃς, ἤθελε γράψῃ
P. ἤθελε γράψωμεν, ἤθελε γράψετε, ἤθελε γράψουν

It is formed also by changing *θέλω* into *ἤθελα* inflected; as

S. ἤθελα γράψει, ἤθελες γράψει, ἤθελε γράψει
P. ἠθέλαμεν γράψει, ἠθέλετε γράψει, ἠέλαν γράψει

It is formed also by subjoining the imperfect indicative to *θά*; as

S. θὰ ἔγραφα, θὰ ἔγραφες, θὰ ἔγραφε
P. θὰ ἐγράφαμεν, θὰ ἐγράφετε, θὰ ἔγραφαν

Sometimes it is formed by subjoining the imperfect indicative to *νά*; as

S. νὰ ἔγραφα, νὰ ἔγραφες, νὰ ἔγραφε
P. νὰ ἐγράφαμεν, νὰ ἐγράφετε, νὰ ἔγραφαν

#### 4. *Continued Future Subjunctive Active.*

The continued future subjunctive active is formed from the continued future indicative by changing *θά* into *ἤθελε* indeclinable; as

- S. ἤθελε γράφω, ἤθελε γράφῃς, ἤθελε γράφῃ  
 P. ἤθελε γράφωμεν, ἤθελε γράφετε, ἤθελε γράφουν

It is formed also from the same tense by changing *θέλω* into *ἤθελα* inflected; as

- S. ἤθελα γράφει, ἤθελες γράφει, ἤθελε γράφει  
 P. ἠθέλαμεν γράφει, ἠθέλετε γράφει, ἠθελαν γράφει

#### 5. *Perfect Subjunctive Active.*

The perfect subjunctive active is formed by subjoining the aorist infinitive to the subjunctive of *ἔχω*; as

- S. ἔχω γράψει, ἔχῃς γράψει, ἔχῃ γράψει  
 P. ἔχωμεν γράψει, ἔχετε γράψει, ἔχουν γράψει

### IMPERATIVE ACTIVE.

#### § 35.

##### 1. *Present Subjunctive Active.*

###### Classical.

- |            |                          |
|------------|--------------------------|
| S. γράφε   | γραφέτω                  |
| P. γράφετε | γραφόντων,<br>γραφέτωσαν |

## Modern.

S. γράφε	ἄς γράφῃ
P. γράφετε	ἄς γράφουν

The third person of the imperative is formed by subjoining the subjunctive to ἄς (for ἄφες), *let*.

## 2. Aorist Imperative Active.

## Classical.

S. γράφον	γραφάτω
P. γράφατε	γραφάντων, γραφάτωσαν

## Modern.

S. γράφε	ἄς γράφῃ
P. γράφετε	ἄς γράφουν

The second person plural is often syncopated; as γράψτε, δείξτε, πιάστε.

NOTE. For the modern aorist imperative, compare IL. 3, 103 οἴσσετε. 105 ἄξετε. 16, 81 ἔμπεσ'. OD. 22, 482 οἴσε. ARISTOPHANES, Ach. 1099 οἴσε. AV. 842 κατάπεσ'.

## Second Aorist Imperative.

## Classical.

S. μάθε	μαθέτω
P. μάθετε	μαθόντων, μαθέτωσαν

## Modern.

S. μάθε	ἄς μάθῃ
P. μάθετε	ἄς μάθουν



## INFINITIVE ACTIVE.

## § 36.

1. *Present Infinitive Active.*

Classical. γράφειν

Modern. γράφει, only after the auxiliary θέλω.

2. *Aorist Infinitive Active.*

Classical. γράψαι

Modern. γράφει, formerly also γράψειν, only after the auxiliaries θέλω and ἔχω.

*Second Aorist Infinitive Active.*

Classical. μαθεῖν

Modern. μάθει, only after θέλω and ἔχω.

NOTE. The modern aorist infinitive takes the ending and accent of the present infinitive.

As to the infinitives εἰπεῖ, ἰδεῖ, ἐλθεῖ, εὐρεῖ, πιεῖ, they are circumflexed because they are commonly pronounced 'πεῖ, 'δεῖ, 'λθεῖ, 'βρεῖ, πιεῖ (monosyllabic). Compare § 34, n. 2.

## PARTICIPLE ACTIVE.

## § 37.

1. *Present Participle Active.*

Classical.

	Masc.	Neut.	Fem.
S. N. V.	γράφειν	N. A. V. γράφον	N. V. γράφουσα
G.	γράφοντος		γραφούσης
D.	γράφοντι		γραφούσῃ
A.	γράφοντα		γράφουσαν

P. N. V.	γράφοντες	N. A. V. γράφοντα	N. V. γράφουσαι
G.	γράφόντων		γραφουσῶν
D.	γράφουσι		γραφούσαις
A.	γράφοντας		γραφούσας

Modern.

γράφοντας, *writing*, indeclinable. (§ 12, 1.)

## 2. Aorist Participle Active.

Classical.

S. N. V.	γράφας	N. A. V. γράψαν	N. V. γράψασα
G.	γράφαντος		γραφάσης
D.	γράφαντι		γραφάσῃ
A.	γράφαντα		γράφασαν
P. N. V.	γράφαντες	N. A. V. γράψαντα	N. V. γράψασαι
G.	γραφάντων		γραφασῶν
D.	γράφασι		γραφάσαις
A.	γράφαντας		γραφάσας

Modern.

γράφοντας, rarely γράψαντας, *having written*, indeclinable.

## Second Aorist Participle Active.

Classical.

S. N. V.	μαθών	N. A. V. μαθόν	N. V. μαθοῦσα
G.	μαθόντος		μαθούσης
D.	μαθόντι		μαθούσῃ
A.	μαθόντα		μαθοῦσαν
P. N. V.	μαθόντες	N. A. V. μαθόντα	N. V. μαθοῦσαι
G.	μαθόντων		μαθουσῶν
D.	μαθοῦσι		μαθούσαις
A.	μαθόντας		μαθούσας

## Modern.

*μαθόντας, having learned, indeclinable.*

## INDICATIVE PASSIVE.

## § 38.

1. *Present Indicative Passive.*

## Classical.

S. γράφομαι	γράφῃ	γράφεται
P. γραφόμεθα	γράφεσθε	γράφονται

## Modern.

S. γράφουμαι	γράφεσαι	γράφεται
P. γραφόμεστε	γράφεστε	γράφονται

Other forms: 1 pers. plur. *γραφούμεστε, γραφούμαστε, γραφόμεθεν, γραφόμεσθεν, γραφόμεσθα.* (§ 38, n. 2.)

All the classical forms of the passive, except the second person singular of the present and imperfect indicative and subjunctive, admit of being used in good Modern Greek.

NOTE 1. The modern second person singular retains the original personal ending *-σαι, -σο*. Compare N. T. Luc. 17, 8 *φάγεσαι, πίεσαι*. 16, 25 *ὀδυνᾷσαι*. Rom. 2, 17 *καυχᾷσαι*.

NOTE 2. The ending *-μεθεν*, as in *γραφόμεθεν*, is Æolic. (APOLLONIUS, de Adv. p. 604, 24, in Bekker's *Anecdota*. Et. M. p. 559, 30.)

2. *Imperfect Indicative Passive.*

## Classical.

S. ἐγράφομην	ἐγράφου	ἐγράφετο
P. ἐγραφόμεθα	ἐγράφεσθε	ἐγράφοντο

## Modern.

S. ἐγράφουμουν	ἐγράφουσιν,	ἐγράφουνταν
	ἐγράφεσα	
P. ἐγραφούμασταν	ἐγραφούσασταν	ἐγράφουνταν

Other forms: 1 pers. sing. *ἐγράφωμουν, ἐγραφόμεουν, ἐγραφούμεουν, ἐγραφούμευνα, ἐγράφουμνα*. — 2 pers. sing. *ἐγράφουσαι, ἐγραφόμεσαι, ἐγραφόμεσαι, ἐγραφόμεσαι, ἐγράφουσαι, ἐγράφουσαι*. — 3 pers. sing. *ἐγραφόντα, ἐγραφόντα, ἐγραφόντα, ἐγραφόντα, ἐγραφόντα, ἐγραφόντα*. — 1 pers. plur. *ἐγραφόμεσθα, ἐγραφόμεσθα*. Also *ἐγραφόμεσθαι* with two accents. — 2 pers. plur. *ἐγραφόμεσθε, ἐγραφόμεσθε*. Also *ἐγραφόμεσθαι* with two accents. — 3 pers. plur. *ἐγραφόντων, ἐγραφόντων, ἐγραφόντων, ἐγραφόντων, ἐγραφόντων, ἐγραφόντων*.

The second person singular in *-εσο* belongs to formal style.

NOTE 3. Forms like *ἐγραφόμεσθαι, ἐγραφόμεσθαι*, with two accents, owe their existence to the effort to keep the tone on the radical syllable.

### 3. Aorist Indicative Passive.

#### Classical.

S. <i>ἐγράφη</i>	<i>ἐγράφη</i>	<i>ἐγράφη</i>
P. <i>ἐγράφημεν</i>	<i>ἐγράφητε</i>	<i>ἐγράφησαν</i>

#### Modern.

S. <i>ἐγράφηκα</i>	<i>ἐγράφηκες</i>	<i>ἐγράφηκε</i>
P. <i>ἐγραφθήκαμε(ν)</i>	<i>ἐγραφθήκετε</i>	<i>ἐγραφθήκαν</i>

Other forms: 2 pers. sing. *ἐγραφθήκες*. — 3 pers. sing. *ἐγραφθήκε*. — 1 pers. plur. *ἐγραφθήκαμεν*. — 2 pers. plur. *ἐγραφθήκετε*. — 3 pers. plur. *ἐγραφθήκαν, ἐγραφθήκανε, ἐγραφθήκασι, ἐγραφθήκα*.

### Second Aorist Indicative Passive.

#### Classical.

*ἐγράφη* inflected like *ἐγράφη*.

#### Modern.

*ἐγράφηκα* inflected like *ἐγράφηκα*.

### 4. Future Indicative Passive.

The future indicative passive is formed by subjoining the aorist subjunctive passive to *θά* (also to *θέλει, θέ νά, θα νά*); as

S. *θα γραφθῶ, θα γραφθῇς, θα γραφθῇ*

P. *θα γραφθῶμεν, θα γραφθῆτε, θα γραφθοῦν*

It is formed also by subjoining the aorist infinitive to *θέλω*; as

S. *θέλω γραφθῇ, θέλεις γραφθῇ, θέλει γραφθῇ*

P. *θέλομεν γραφθῇ, θέλετε γραφθῇ, θέλουν γραφθῇ*

Sometimes it is formed by subjoining the aorist subjunctive to *νά*; as

S. *νά γραφθῶ, νά γραφθῇς, νά γραφθῇ*

P. *νά γραφθῶμεν, νά γραφθῆτε, νά γραφθοῦν*

### 5. *Continued Future Indicative Passive.*

The continued future indicative passive is formed by subjoining the present subjunctive passive to *θά* (*θέλεις, θὲ νά, θὰ νά*, or simply *νά*); as

S. *θα γράφωμαι, θα γράφεσαι, θα γράφεται*

P. *θα γράφώμεθα, θα γράφεσθε, θα γράφονται*

It is formed also by subjoining the present infinitive passive to *θέλω*; as

S. *θέλω γράφεσθαι, θέλεις γράφεσθαι, θέλει γράφεσθαι*

P. *θέλομεν γράφεσθαι, θέλετε γράφεσθαι, θέλουν γράφεσθαι*

### 6. *Perfect Indicative Passive.*

The perfect indicative passive is formed by means of *εἶμαι* and the perfect participle passive; as

S. *εἶμαι γραμμένος, ο, η, εἶσαι γραμμένος, η, ον, and so on.*

P. εἴμεθα γραμμένοι, α, αι, εἰσθε γραμμένοι, α, αι, and so on.

### 7. Future Perfect Passive.

The future perfect indicative passive is formed by subjoining the perfect participle passive to the future of εἶμαι; as

S. θὰ ἦμαι γραμμένος, ον, η, and so on.

P. θὰ ἦμεθα γραμμένοι, α, αι, and so on.

### 8. Pluperfect Indicative Passive.

The pluperfect indicative passive is formed by means of ἦμην and the perfect participle passive; as

S. ἦμην γραμμένος, ον, η, ἦσο γραμμένος, ον, η, and so on.

P. ἦμεθα γραμμένοι, α, αι, ἦσθε γραμμένοι, α, αι, and so on.

It is formed also by subjoining the aorist infinitive passive to εἶχα; as

S. εἶχα γραφθῆ, εἶχες γραφθῆ, εἶχε γραφθῆ,

P. εἶχαμεν γραφθῆ, εἶχετε γραφθῆ, εἶχαν γραφθῆ.

## SUBJUNCTIVE PASSIVE.

### § 39.

#### 1. Present Subjunctive Passive.

##### Classical.

S. γράφωμαι

γράφη

γράφηται

P. γράφώμεθα

γράφησθε

γράφωνται

## Modern.

γράφουμαι, like the present indicative (§ 38).

## 2. Aorist Subjunctive Passive.

## Classical.

S. γράφθῶ	γράφῃς	γράφῃ
P. γράφθῶμεν	γράφῃτε	γράφῶσι

## Modern.

S. γράφθῶ	γράφῃς	γράφῃ
P. γράφθοῦμε(ν)	γράφῃτε	γράφθοῦν

Also 3 pers. plur. γράφθούνε.

## Second Aorist Subjunctive Passive.

## Classical.

γράφῶ inflected like γράφθῶ.

## Modern.

γράφῶ inflected like the modern γράφθῶ.

## 3. Future Subjunctive Passive.

The future subjunctive passive is formed from the future indicative by changing *θά* into *ἥθελε* indeclinable ; as

S. ἥθελε γράφθῶ, ἥθελε γράφῃς, ἥθελε γράφῃ
P. ἥθελε γράφθῶμεν, ἥθελε γράφῃτε, ἥθελε γράφθοῦν.

It is formed also by changing *θέλω* into *ἥθελα* declined ; as

S. ἤθελα γραφθῇ, ἤθελες γραφθῇ, ἤθελε γραφθῇ

P. ἠθέλαμεν γραφθῇ, ἠθέλετε γραφθῇ, ἤθελαν γραφθῇ

It is formed also by means of the imperfect indicative and *θά*; as

S. θὰ ἐγραφόμην, θὰ ἐγράφεσο, θὰ ἐγράφετο

P. θὰ ἐγραφόμεθα, θὰ ἐγράφεσθε, θὰ ἐγράφοντο

Sometimes it is formed by means of the imperfect indicative and *νά*; as

S. νὰ ἐγραφόμην, νὰ ἐγράφεσο, νὰ ἐγράφετο

P. νὰ ἐγραφόμεθα, νὰ ἐγράφεσθε, νὰ ἐγράφοντο

#### 4. *Continued Future Subjunctive Passive.*

The continued future subjunctive passive is formed from the continued future passive by changing *θά* into *ἥθελε* indeclinable; as

S. ἥθελε γράφωμαι, ἥθελε γράφεσαι, ἥθελε γράφεται

P. ἥθελε γραφώμεθα, ἥθελε γράφεσθε, ἥθελε γράφονται

It is formed also by changing *θέλω* (declined) into *ἤθελα* (declined); as

S. ἤθελα γράφεσθαι, ἤθελες γράφεσθαι, ἤθελε γράφεσθαι

P. ἠθέλαμεν γράφεσθαι, ἠθέλετε γράφεσθαι, ἤθελαν γράφεσθαι

#### 5. *Perfect Subjunctive Passive.*

The perfect subjunctive passive is formed by means of the subjunctive of *εἶμαι*, and the perfect participle (declined); as



S. ἤμαι γραμμένος, ἦσαι γραμμένος, ἦνε γραμμένος  
 P. ἤμεθα γραμμένοι, ἦσθε γραμμένοι, ἦνε γραμμένοι

### IMPERATIVE PASSIVE.

#### § 40.

#### 1. *Present Imperative Passive.*

##### Classical.

S. γράφου	γραφέσθω
P. γράφεσθε	γραφέσθων, γραφέσθωσαν

##### Modern.

S. γράφου	ἄς γράφεται
P. γράφεστε	ἄς γράφονται

#### 2. *Aorist Imperative Passive.*

##### Classical.

S. γράφθητι	γραφθήτω
P. γράφθητε	γραφθέντων, γραφθήτωσαν

##### Modern.

S. γράψου	ἄς γραφθῇ
P. γράφθητε	ἄς γραφθοῦν

The second person singular of the aorist imperative passive is formed from the indicative by changing *θην* or *σθην* into *σου*, *φθην* into *ψου*, and *χθην* into *ξου*; as *ἐτιμήθην* *τιμήσου*, *ἐδάρθην* *δάρσου*, *ἐστάλθην* *στάλσου*, *ἐπείσθην* *πείσου*, *ἐγράφθην* *γράψου*, *ἐπλέχθην* *πλέξου*.

*Second Aorist Imperative Passive.*

## Classical.

S. γράφηθι	γραφήτω
P. γράφητε	γραφέιντων, γραφήτωσαν

## INFINITIVE PASSIVE.

## § 41.

1. *Present Infinitive Passive.*

Classical and Modern. γράφεσθαι. The Modern only after the auxiliary θέλω.

2. *Aorist Infinitive Passive.*

Classical. γραφθῆναι.

Modern. γραφθῆ, formerly also γραφθῆν, only after the auxiliary verbs θέλω, ἔχω.

*Second Aorist Infinitive Passive.*

Classical. γραφῆναι.

Modern. γραφῆ, formerly also γραφῆν, only after the auxiliary verbs θέλω, ἔχω.

NOTE. The modern infinitive in -ῆ was suggested by the subjunctive, and should be written, strictly speaking, with an -εῖ. Thus, γραφθῶ, γραφθεῖ are analogous to φιλῶ, φιλεῖ. It cannot be regarded as a modification of the Æolic -ην; for in this dialect, infinitives in -ην are paroxytone; thus, μεθύσθην, in Alcæus.

PARTICIPLE PASSIVE.

§ 42.

1. *Present Participle Passive.*

Classical.

γραφόμενος, ον, η, inflected like πέτρινος (§ 18, 1).

Modern.

γραφούμενος, ον, η, inflected like πέτρινος (§ 18, 1).

In some verbs, it ends in -άμενος; as κετάμενος, λεγάμενος, χαiráμενος.

2. *Perfect Participle Passive.*

Classical.

γεγραμμένος, ον, η, inflected like μόνος (§ 18, 1).

Modern.

γραμμένος, ον, η, *written*, inflected like μόνος (§ 18, 1).

The ending -σμένος (pronounced -ζμένος) sometimes becomes -ζόμενος or -ζούμενος in Romaic; as περασμένος περαζόμενος, φοβισμένος φοβιζόμενος or φοβιζούμενος, γραμματισμένος γραμματιζόμενος.

3. *Aorist Participle Passive.*

Classical.

	Masc.	Neut.	Fem.
S. N. V.	γραφθείς	N. A. V. γραφθέν	N. V. γραφθείσα
G.		γραφθέντος	γραφθείσης
D.		γραφθέντι	γραφθείσῃ
A.	γραφθέντα		γραφθείσαν

## Modern.

γραφθέντα, indeclinable and obsolete.

## CONTRACT VERBS.

## § 43.

1. In the following verbs, contraction is effected by simply dropping one of the vowel-sounds : —

ἀκούω, *hear* — ἀκούεις ἀκοῦς, ἀκούει ἀκοῦ, ἀκούουμε ἀκοῦμε, ἀκούετε ἀκούτε, ἀκούουσι ἀκοῦσι, ἀκούουν ἀκοῦν. Imperative, ἄκουε ἄκου, ἀκούετε ἀκούτε. So κρούω, κρούς.

καίω, *burn* — καίεις καῖς, καίουμε καῖμε, καίουν καῖν. So κλαίω, φταίω.

λέω (λέγω), *say* — λείεις λές, λέουμε λέμε, λέετε λέτε, λέουσι λέσι, λέουν λέν. So θέλω, θές, θέμε, θέτε, θέν.

πάω (πάγω), *go* — πάεις πᾶς, πάει πᾶ, πάουμε πᾶμε, πάετε πᾶτε, πᾶουν πᾶν. So φάω (φάγω), from τρώγω.

τρώω (τρώγω), *eat* — τρώεις τρῶς, τρώουμε τρῶμε, τρώετε τρῶτε, τρώουσι τρῶσι, τρώουν τρῶν.

2. The classical endings έω, όω are generally changed into άω, -όνω, respectively.

## Indicative Active.

*Present Indicative Active.*

## Classical.

S. τιμῶ	τιμᾶς	τιμᾶ
P. τιμῶμεν	τιμᾶτε	τιμῶσι

## Modern.

S. τιμῶ	τιμᾶς	τιμᾶ
P. τιμοῦμε(ν)	τιμᾶτε	τιμοῦν

Other forms: 1 pers. sing. τιμάω, τιμάγω. — 2 pers. sing. τιμάεις, τιμάγεις. — 3 pers. sing. τιμάει, τιμάγει. — 1 pers. plur. τιμάμε, — 3 pers. plur. τιμοῦνε, τιμᾶνε.

## Classical.

S. πατῶ	πατεῖς	πατεῖ
P. πατούμεν	πατεῖτε	πατούσι

## Modern.

S. πατῶ	πατεῖς	πατεῖ
P. πατούμε(ν)	πατεῖτε	πατούν

Also, 3 pers. plur. πατοῦνε.

*Imperfect Indicative Active.*

## Classical.

S. ἐτίμων	ἐτίμας	ἐτίμα
P. ἐτιμῶμεν	ἐτιμᾶτε	ἐτίμων

## Modern.

S. ἐτιμοῦσα	ἐτιμοῦσες	ἐτιμοῦσε
P. ἐτιμούσαμε(ν)	ἐτιμούσετε	ἐτιμοῦσαν

The variations as in ἔγραψα, the aorist of γράφω.

Other forms: 1 pers. sing. ἐτίμαγα. — 2 pers. sing. ἐτίμαγες. — 3 pers. sing. ἐτίμαγε. — 1 pers. plur. ἐτιμάγαμε. — 2 pers. plur. ἐτιμάγετε. — 3 pers. plur. ἐτίμαγαν.

## Classical.

S. ἐπάτουν	ἐπάτεις	ἐπάτει
P. ἐπατούμεν	ἐπατεῖτε	ἐπάτουν

## Modern.

S. ἐπατοῦσα	ἐπατοῦσες	ἐπατοῦσε
P. ἐπατούσαμε(ν)	ἐπατούσετε	ἐπατοῦσαν

Other forms: 2 pers. sing. ἐπάτιες for the classical ἐπάτεες. — 3 pers. sing. ἐπάτιε for the classical ἐπάτεε.

NOTE. The imperfect in -οῦσα was suggested by the Boeotic endings -ουσαν, -ωσαν, contracted from -έουσαν, -όουσαν, -άουσαν. SEPTUAGINT. Gen. 6, 4 ἐγεννώσαν as a various reading. Exod. 33, 8 κατενοοῦσαν as a various reading. Reg. 2, 20, 15 ἐνοοῦσαν. Nehem. 4, 18 ὠκοδομοῦσαν. Job 1, 4 ἐποιοῦσαν as a various reading. Ps. 5, 9 ἐδολιοῦσαν. Ezech. 22, 11 ἠνομοῦσαν. Jerem. 41, 10 ἐώσαν. See also ET. M. p. 282, 34.

B. n. 1583, 4 ἐνίκωσαν, to be accented ἐνικῶσαν, not ἐνίκωσαν. It is a Boeotic imperfect, third person plural. The expression in which

it occurs corresponds to 1584. Οἶδε ἐνίκων τὸν ἀγῶνα τῶν Χαριτησίων. 1585. Ἐρείκων ἐπὶ Φλαουίῳ Παυλείνῳ.

## Subjunctive Active.

### *Present Indicative Active.*

#### Classical.

τιμῶ, like the indicative.

#### Modern.

τιμῶ, like the indicative.

Other forms: 1 pers. sing. τιμάω, τιμάγω. — 2 pers. sing. τιμάης, τιμάγης. — 3 pers. sing. τιμάη, τιμάγῃ. — 1 pers. plur. τιμάμε. — 3 pers. plur. τιμοῦνε, τιμᾶνε.

#### Classical.

S. πατῶ	πατῆς	πατῇ
P. πατῶμεν	πατῆτε	πατῶσι

#### Modern.

S. πατῶ	πατῆς	πατῇ
P. πατοῦμε(ν)	πατῆτε	πατοῦν

Also 3 pers. plur. πατοῦνε.

## Imperative Active.

### *Present Imperative Active.*

#### Classical.

S. τίμα	τιμάτω
P. τιμάτε	τιμώντων, τιμάτωσαν

#### Modern.

S. τίμα	ὅς τιμᾷ
P. τιμάτε	ὅς τιμοῦν

## Classical.

S. πάτει	πατείτω
P. πατείτε	πατούντων, πατείτωσαν

## Modern.

S. πάτιε	ἀς πατή
P. πατείτε	ἀς πατούν

## Infinitive Active.

*Present Infinitive Active.*

Classical. τιμᾶν. Modern. τιμᾶ, *honor*, only after the auxiliary θέλω.

Classical. πατεῖν. Modern. πατεῖ, *tread*, only after the auxiliary θέλω.

## Participle Active.

*Present Participle Active.*

## Classical.

Masc.		Neut.	Fem.
S. N. V.	τιμῶν	N. A. V. τιμῶν	N. V. τιμῶσα
G.	τιμῶντος		τιμώσης
D.	τιμῶντι		τιμώσῃ
A.	τιμῶντα		τιμῶσαν
P. N. V.	τιμῶντες	N. A. V. τιμῶντα	N. V. τιμῶσαι
G.	τιμῶντων		τιμωσῶν
D.	τιμῶσι		τιμώσαις
A.	τιμῶσι		τιμώσας

## Modern.

τιμώντας, *honoring*, indeclinable.

## Classical.

S. N. V.	πατῶν	N. A. V. πατούν	N. V. πατούσα
G.	πατούντος		πατούσης
D.	πατούντι		πατούσῃ
A.	πατούντα		πατούσαν

P. N. V.	πατούντες	N. A. V.	πατούντα	N. V.	πατούσαι
G.		πατούντων			πατουσῶν
D.		πατούσι			πατούσαις
A.	πατούσας				πατούσας

Modern.

πατώντας, *treading*, indeclinable.

## Indicative Passive.

### *Present Indicative Passive.*

Classical.

S.	τιμῶμαι	τιμᾶ	τιμᾶται
P.	τιμώμεθα	τιμᾶσθε	τιμῶνται

Modern.

S.	τιμούμαι	τιμᾶσαι	τιμᾶται
P.	τιμούμεστε	τιμᾶστε	τιμούνται

Other forms: 1 pers. sing. τιμόμαι, τιμούμαι, τιμᾶμαι. — 2 pers. sing. τιμέσαι. — 3 pers. sing. τιμέται, τιμόται. — 1 pers. plur. τιμούμεστε, τῖμόμεστε. — 2 pers. plur. τιμέστε. — 3 pers. plur. τιμούνται, τιμόνται. The variations as in γράφουμαι.

Classical.

S.	πατούμαι	πατῇ	πατεῖται
P.	πατούμεθα	πατεῖσθε	πατούνται

Modern.

S.	πατιόμαι	πατιέσαι	πατιέται
P.	πατιόμεστε	πατιέστε	πατιούνται

Other forms: 1 pers. sing. πατιούμαι. — 1 pers. plur. πατιούμεστε. — 3 pers. plur. πατιούνται. The variations are in γράφουμαι.

## Imperfect Indicative Passive.

Classical.

S.	ἐτιμώμην	ἐτιμῶ	ἐτιμᾶτο
P.	ἐτιμώμεθα	ἐτιμᾶσθε	ἐτιμῶντο



## Modern.

S. ἐτιμούμην	ἐτιμούσουν,	ἐτιμούνταν
	ἐτιμάσο	
P. ἐτιμούμασταν	ἐτιμούσασταν	ἐτιμοῦνταν

Other forms: 1 pers. sing. ἐτιμούμην, ἐτιμόμουν. — 2 pers. sing. ἐτιμούσουν, ἐτιμόσουν. — 3 pers. sing. ἐτιμούνταν, ἐτιμόνταν, ἐτιμάταν, ἐτιμότουν. — 1 pers. plur. ἐτιμούμαστε, ἐτιμούμασταν, ἐτιμούμασταν. — 2 pers. plur. ἐτιμούσαστε, ἐτιμούσασταν, ἐτιμόσασταν. — 3 pers. plur. ἐτιμούνταν, ἐτιμόνταν, ἐτιμάταν, ἐτιμούντο. The variations as in ἐγράφουμην.

## Classical.

S. ἐπατούμην	ἐπατοῦ	ἐπατείτο
P. ἐπατούμεθα	ἐπατείσθε	ἐπατοῦντο

## Modern.

S. ἐπατούμην	ἐπατούσουν,	ἐπατοῦνταν
	ἐπατείσο	
P. ἐπατούμασταν	ἐπατούσασταν	ἐπατοῦνταν

Other forms: 1 pers. sing. ἐπατιούμην, ἐπατιόμουν. — 2 pers. sing. ἐπατιούσουν, ἐπατιόσουν. — 3 pers. sing. ἐπατιούνταν, ἐπατιόνταν, ἐπατότουν. — 1 pers. plur. ἐπατιούμαστε, ἐπατιόμασταν. — 2 pers. plur. ἐπατιούσασταν, ἐπατιόσασταν. — 3 pers. plur. ἐπατιούνταν, ἐπατιώνταν, ἐπατιούντο. The variations as in ἐγράφουμην.

## Subjunctive Passive.

## Present Subjunctive Passive.

## Classical.

τιμῶμαι, like the indicative passive.

## Modern.

τιμῶμαι, like the indicative passive; except that *ω* becomes *ιω*; as τιμῶμεστε.

## Classical.

S. πατῶμαι	πατῇ	πατῆται
P. πατώμεθα	πατῆσθε	πατώνται

## Modern.

πατιούμεαι, like the indicative passive; except that ω becomes ιω; as πατιώμεστε.

## Imperative Passive.

*Present Imperative Passive.*

## Classical.

S. τιμῶ	τιμάσθω
P. τιμᾶσθε	τιμάσθων, τιμάσθωσαν

## Modern.

S. τιμοῦ	ἄς τιμᾶται
P. τιμᾶστε	ἄς τιμούνται

## Classical.

S. πατοῦ	πατείσθω
P. πατεῖσθε	πατείσθων, πατείσθωσαν

## Modern.

S. πατοῦ	ἄς πατῆται
P. πατεῖστε	ἄς πατούνται

## Infinitive Passive.

*Present Infinitive Passive.*

Classical and Modern. τιμᾶσθαι. The Modern only after the auxiliary θέλω.  
 Classical and Modern. πατεῖσθαι. The Modern only after the auxiliary θέλω.

## Participle Passive.

Classical. τιμώμενος, declined like πέτρινος (§ 18, 1).

Modern. τιμούμενος, declined like πέτρινος.

Classical. πατούμενος, declined like πέτρινος.

Modern. πατούμενος, declined like πέτρινος.

## AUGMENT.

## § 44.

1. The imperfect and aorist of the indicative of verbs beginning with a consonant prefix an *ε* (called the *syllabic augment*) to the root; as

τιμῶ, ἐτίμων, ἐτιμώμην, ἐτίμησα  
γράφω, ἔγραφον, ἐγραφόμην, ἔγραψα  
ψεύδομαι, *lie*, ἐψευδόμην, ἐψεύσθην  
ῥάπτω, *sew*, ἔρραπτον, ἐρράφθην.

As a common rule, the uneducated omit the syllabic augment in verbal forms of more than two syllables; as γράφουμουν, γραφήκανε.

NOTE 1. The illiterate usually change the augment *ε*- into *η*- in dissyllabic verbs; as ἡγραφα, ἡγραφες, ἡπια. This is simply substituting the sound *I* for *E*, and should not be regarded as analogous to ἡβουλή-θην, ἡδυνήθην.

2. When the verb begins with a vowel-sound, it generally retains that sound throughout; as

ἀκούω, *hear*, ἄκουα, ἀκούουμουν, ἄκουσα, ἀκούσθηκα  
ἔρωτῶ, *ask*, ἐρωτοῦσα, ἐρωτούμουν, ἐρώτησα, ἐρωτήθηκα  
εὐχομαι, *pray, bless*, εὐχομουν, εὐχήθηκα  
ὀνομάζω, *name*, ὀνόμαζα, ὀνομάζομουν, ὀνόμασα, ὀνομάσθηκα.

Scholars regularly employ the classical temporal augment; as ἤκουον, ἤκουσα, ἤκούσθην; ἠρώτων, ἠρωτήθην; ἠύχόμην; ὠνομάσθην.

3. The perfect participle passive takes no augment whatever; as

γράφω, γραμμένος, classical	γεγραμμένος
τιμῶ, τιμημένος	τετιμημένος
στάλνω, στάλμένος	έσταλμένος
ρίπτω, ριμμένος	έρριμμένος

The classical form is used by scholars.

4. In Romaic no distinction is made between simple and compound verbs; as

κατακόπτω, *cut up*, *εκατάκοπτα, εκατακόπηκα*.

Scholars commonly follow the classical rule; that is, they put the augment after the preposition; as *κατέκοπτα, κατεκόπην*.

NOTE 2. The omission of the augment belongs to Epic, Æolic, and Doric poetry. In Ionic prose, the temporal augment is often omitted.

NOTE 3. For the augment of compound verbs, compare the ancient *ήνοιγον, έκαθεζόμην*, and the like.

## IRREGULAR AND DEFECTIVE VERBS.

### § 45.

*ἀκριβαίνω*, A. *ἀκρίβηνα*, (*ἀκριβός*) *enhance the price of anything; become dear*.

*ἀμαρτάνω*, *ἀμαρταίνω*, A. *ήμάρτησα, ήμαρτον*, Pp. *ήμαρτημένος*, *sin*.  
*ἄμε*, plur. *ἄμετε* or *ἄμέτε*, (*ἄμεύω*) *go, go ye*.

[HESYCHIUS. *Ἀμεύσασθαι, ἀμείβεσθαι, διελθεῖν, περαιώσασθαι*.

Et. M. pp. 82, 12: 88, 28. *Ἀμεύω, τὸ πορεύομαι*.]

*ἀμπώθω*, *ἀμπώνω*, *ἀμπώνω*, A. *ἄμπωξα, ἀμπώχθην*, Pp. *ἀμπωγμένος*, (*ἀπωθέω*) *push*. See also *σπρώχνω*.

*ἀναβαίνω*, *ἀνεβαίνω*, A. *ἀνέβην* or *ἀνέβηκα*, subj. *ἀναβῶ, ἀνεβῶ*, or *ἀνέβω*, imperat. *ἀνέβα, ἀνεβᾶτε*, or *ἀνεβήτε*, infin. *ἀναβῆ, part. ἀναβάς*, *come or go up, ascend*.

*ἀναβάνω*, A. subj. *ἀναβάλω*, (*ἀναβάλλω*) *mention*.

*ἀναγινώσκω*, *ἀναγνόνω*, *ἀναγνώθω*, A. *ἀνάγνωσα* or *ἀνέγνωσα*, *ἀνεγνώσθην*, Pp. *ἀναγνωσμένος*, *read*.

*ἀνασταίνω*, *ἀναστήνω*, A. *ἀνάστησα, ἀναστήθην*, Pp. *ἀναστημένος*, (*σταίνω, στήνω*) *raise from the dead, resuscitate*.

Mid. *ἀνασταίνομαι*, *rise from the dead*.

*ἀνεβαίνω*, see *ἀναβαίνω*.

*ἀνοσταίνω*, A. *ἀνόστησα* or *ἀνόστηνα*, Pp. *ἀνοστημένος*, (*ἄνοστος*) *render insipid, become insipid*.

ἀπεθαίνω, see ἀποθαίνω.

ἀπερνῶ, see περνῶ.

ἀπετῶ, see πετῶ.

ἀποθαίνω, ἀπεθαίνω, ἀποθνήσκω, A. ἀπόθانا or ἀπέθανα, infin. ἀποθάνει, part. ἀποθανών, Pr. ἀποθαμένος or ἀπεθαμένος, die, be dying; put to death.

Pr. ἀποθαμένος or ἀπεθαμένος, dead. Substantively, a dead person; οἱ ἀποθαμένοι, the dead.

ἀπολαμβάνω, A. ἀπόλαυσα, ἀπέλαυσα, (λαμβάνω) enjoy.

ἀπολνῶ, ἀπολῶ, -ᾱς, A. ἀπόλυσα, (ἀπολύω) let go, let loose.

ἀποσταίνω, ἀποστῶ, -ᾱς, A. ἀπόστασα, Pr. ἀποσταμένος, (ἀποστήναι) grow tired; be tired.

ἀρέζω, ἀρέσω, ἀρέσκω, A. ἄρεσα, Pr. ἀρεσμένος, please.

ᾱς (ἄφες), let, auxiliary. § 35.

αὐξάνω, αὐξαίνω, A. αὐξήσα, αὐξήθην, Pr. αὐξημένος, increase, grow.

ἀφίνω, A. ἄφησα, ἀφήκα or ἄφηκα, A. Pass. ἀφέθην, Pr. ἀφημένος, (ἀφίμι) leave, let.

βάζω, βάνω, A. ἔβαλα, ἐβάλθην, Pr. βαλμένος, (βάλλω) put, place.

βάπτω, βάφω, A. ἔβαψα, ἐβάφην, Pr. βαμμένος, dye, stain.

βαρένομαι, see βαρύνομαι.

βαριῶμαι, see βαρῶ.

βαρύνομαι, βαρένομαι, A. ἐβαρύνθην, (βαρύνω) be weary, be tired of.

βαρῶ, -εῖς, A. ἐβάρεσα, ἐβαρέθην, Pr. βαρεμένος, (βαρέω) be heavy.

Mid. βαριῶμαι, -ιέσαι, be tired of.

βάφω, see βάπτω.

βγάζω, βγάνω, see ἐβγάζω.

βγαίνω, see ἐβγαίνω.

βλάπτω, βλάφτω, βλάβω, A. ἔβλαψα, ἐβλάφθην, Pr. βλαμμένος, injure, hurt, harm.

βλαστάνω, βλασταίνω, A. ἐβλάστησα, bud, sprout.

βλέπω, γλέπω, A. εἶδα, subj. ἰδῶ, ἰδω, imperat. ἰδέ, ἰδές, plur. ἰδέτε, infin. ἰδεῖ, part. ἰδών, A. Pass. ἐβλέφθην, Pr. βλεπόμενος, see.

In composition, A. ἔβλεψα, as ἀπέβλεψα.

βοσκίζω, βοσκῶ, -ᾱς, A. ἐβόσκησα, ἐβοσκήθην, Pr. βοσκημένος, pasture, graze.

βουτίζω, βουτῶ, -ᾱς, A. ἐβούτισα, ἐβούτιξα, ἐβουτίχθην, Pr. βουτιγμένος, βουτηγμένος, (βυθίζω) dip, immerse; dive.

βρέχω, A. ἔβρεξα, ἐβράχην, Pr. βρεγμένος, wet.

Βρέχει, it rains.

Τὰ βρεχάμενα, between wind and water. (§ 42, 1.)

βρίσκω, βρίχνω, see εὕρισκω.

βυζάω, βυζαίνω, A. ἐβύζασα, ἐβύζαξα, ἐβυζάχθην, Pr. βυζαγμένος, (μυζάω) suckle; suck.

γδέρνω, A. ἔγδαρα, ἐγδάρθην, Pr. γδαρμένος, (ἐκδέρω) flay, skin.

γδύνω, A. ἔγδυσα, ἐγδύθην, Pr. γδυμένος, (ἐκδύνω) strip naked, undress.

Mid. γδύνομαι, put off one's own clothes, undress one's self.

γελῶ, -ᾱς, A. ἐγέλασα, ἐγελάσθην, Pr. γελασμένος, laugh.

γίνομαι, see γίνομαι.

γέρνω, γερνώ, -ᾱς, γύρνω, A. ἔγυρα, Pr. γυρμένος, (γυρός) *incline, give a leaning to, lean on one side.*

γίνομαι, γένομαι, A. ἔγινα, subj. γένω, γίνω, imperat. γένε, γίνε, A. Pass. ἐγίνην, ἐγίνηκα, subj. γενῶ, γινῶ, imperat. γενου, plur. γενήτε, Pr. γενομένος, *become.*

γλυτώνω, A. ἐγλύτωσα, Pr. γλυτωμένος, (ἐκλυτος) *deliver, save, rescue; escape.*

γλύω, A. ἔγλυσα, (ἐκλύω) *deliver, save; escape.*

δαγκάνω, ἐδάγκασα, ἐδαγκάσθην, Pr. δαγκασμένος, also

δακόνω, δαγκώνω, A. ἐδάκωσα, ἐδακώθην, Pr. δακωμένος, (δάκνω, δακύν) *bite.*

δείχνω, δείκτω, A. ἔδειξα, ἐδείχθην, Pr. δειγμένος, (δεικνύω, δεικνυμι) *show.*

δένω, A. ἔδεσα, ἐδέθην, Pr. δεμένος, (δέω) *bind, fasten, tie.*

δέρνω, A. ἔδειρα, ἐδάρθην, Pr. δαρμένος, (δέρω) *whip, flog.*

Mid. δέρνομαι, τοῖλ.

διαβαίνω, A. ἐδιέβην, ἐδιάβηκα, subj. διαβῶ or διάβω, imperat. διάβα, plur. διαβήτε, infin. διαβῆ, part. διαβάς, pass by, pass through, pass over.

διδάσκω, διδάχνω, A. ἐδίδαξα, ἐδιδάχθην, Pr. διδαγμένος, *teach.*

δίδω, δίνω, A. ἔδωκα or ἔδοσα, subj. δώκω or δόσω, imperat. δόσε or δός, plur. δόσετε or δότε, infin. δόσει, A. Pass. ἐδόθην, Pr. δομένος or δοςμένος, (δίδωμι) *give.*

διψῶ, -ᾱς, A. ἐδίψασα, Pr. διψασμένος, (διψάω) *be thirsty.*

ἐβγάζω, ἐβγάνω, βγάζω, βγάνω, A. ἔβγαλα, ἐβγάλθην, Pr. βγαλμένος, (ἐκβάλλω) *put out, put off, take out, take off.*

ἐβγαίνω, βγαίνω, A. ἐβγήκα or ἤβγα, rarely ἐξίβγα, subj. ἐβγῶ, ἔβγω, or βγῶ, imperat. ἔβγα, plur. ἐβγάτε, infin. ἐβγῆ, (ἐκβαίνω) *come out, go out.*

ἐβγάνω, see ἐβγάζω.

εἶδα, see βλέπω.

εἶμαι, Imperf. ἤμην, F. θὰ ἤμαι, be. § 32, 2.

εἶπα, see λέγω.

ἔλα, see ἔρχομαι.

ἐμβαίνω, ἐμπαίνω, μπαίνω, A. ἐμβήκα, ἐμπήκα, subj. ἐμβῶ, ἔμπω, imperat. ἔμβα, ἔμπα, plur. ἐμβάτε, ἐμβήτε, or ἐμπάτε, ἐμπήτε, infin. ἐμβῆ, part. ἐμβάς, enter, go in, come in.

ἐμπορῶ, see ἤμπορῶ.

ἐντεσα, es, e, happened, happened to be, a defective aorist.

ἐντρέπομαι, A. ἐντρέπην, (έν, τρέπω) *be ashamed, be ashamed of; be diffident or bashful.*

ἐξεύρω, see ἡξεύρω.

ἐπαινῶ, παινῶ, -εῖς or -ᾱς, A. ἐπαίνεσα, ἐπαινέθην, Pr. ἐπαινεμένος, (ἐπαίνω) *praise.*

Mid. ἐπαινῶμαι, *praise one's self, pride one's self upon.*

ἐπαίρνω, see παίρνω.

ἔρχομαι, ἔρθομαι, A. ἤλθα, ἤρθα, subj. ἔλθω, ἔρθω, ἐλθῶ, ἐρθῶ, imperat. ἔλα, ἐλάτε, come.

[The imperative ἔλα, ἐλάτε, belongs to the classical ἐλάω, ἐλάνω, drive.]

εὐρίσκω, βρίσκω, βρίχνω, A. εὕρηκα, εὕρηκα, ἤνυρα, subj. εὕρω, εὕρώ, ἔβρω, imperat. εὔρε, εὔρε, plur. εὔρέτε, εὔρετε, εὕρητε, infin. εὔρει or εὐρεῖ, part. εὕρων, A. Pass. εὐρέθην, Pr. εὕρημένος, εὔρεμένος, find.

εὐχομαι, A. εὐχήθην, bless, pray.

ἔχω, imperf. εἶχα, F. θὰ ἔχω, have.

ζῶ ζῆς ζῆ, plur. ζῶμεν ζῆτε ζῶσι (ζοῦν), Imperf. ἔζων ἔζης ἔζη, plur. ἐζῶμεν ἐζήτε ἔζων, A. ἔζησα, (ζάω) live.

ἠμπορῶ, ἔμπορῶ, μπορῶ, -εις, A. ἠμπόρεσα, (ἐν, πόρος) be able, can.

ἤξεύρω, ἐξεύρω, ξεύρω, ξέρω, Imperf. ἤξευρα, (ἐξευρεῖν) know.

θά or θέ, indeclinable, for all the parts of the auxiliary θέλω. § 33, 4.

θάπτω, θάφτω, A. ἔθαψα, A. Pass. ἐθάφθην, ἐτάφην, Pr. θαμμένος, bury, inter.

θαυμάζω, θαμάζω, A. ἐθαύμασα, ἐθάμαξα, A. Pass. ἐθαμάχθην equivalent to the active, Pr. θαυμασμένος, wonder, be astonished at.

θέ, see θά.

θέλω, Imperf. ἤθελα, A. ἠθέλησα, subj. θελήσω, imperat. θέλησε, infin. θελήσει, part. θελήσας, wish, want; will, shall. § 33, 4.

τίτω, A. ἔθεσα, ἔθεκα, Pr. θεμένος, (τίθημι, θεῖναι) put, place.

τρέφω, τρέφω, A. ἔθρεψα, A. Pass. ἐθράφθην, ἐτράφην, Pr. θρεμμένος, feed, nourish.

ἴδω, see βλέπω.

καθίζω, A. ἐκάθισα ἔκατσα, Pr. καθισμένος, sit; seat.

κάθομαι (κάθημαι), sit, defective.

καίω, καίγω, καύω, A. ἔκαυσα (ἔκαψα), ἐκάην, Pr. καμένος, burn.

Pr. καϊμένος, on, η, miserable, wretched, poor, dear, usually denoting tenderness or pity. For αἷ, see § 2, 2; 7, 3.

καλῶ, -είς, A. ἐκάλεσα, ἐκαλέσθην, Pr. καλεσμένος, invite.

κάμνω, κάμω, κάνω, A. ἔκαμα, Pr. καμωμένος, make, do.

καταβαίνω, κατεβαίνω, A. κατέβην, ἐκατέβηκα, subj. καταβῶ, κατέβω, κατεβῶ, imperat. κατέβα, plur. κατεβᾶτε, κατεβήτε, infin. καταβῆ, κατεβῆ, part. καταβάς, come down, go down.

καύω, see καίω.

κερδαίνω, A. ἐκέρδησα, Pr. κερδημένος, also

κερδίζω, A. ἐκέρδιζα, Pr. κερδισμένος or κερδιγμένος, gain, win, earn.

κλαίω, κλαίγω, A. ἔκλαυσα (ἔκλαψα), weep.

Mid. κλαίομαι, complain.

κρεμνῶ, κρεμῶ, -ās, κρεμάγω, κρεμάζω, A. ἐκρέμασα, ἐκρεμάσθην, Pr. κρεμασμένος, (κρεμάννυμι) hang.

Mid. κρεμνιόμαι, suspend one's self, take hold of.

κρέμομαι (κρεμαμαι), hang, be hanging.

κρύβω, κρύπτω, A. ἔκρυψα, A. Pass. ἐκρύφθην, ἐκρυβήθην, Pr. κρυμμένος, κρυβημένος, hide, conceal.

Mid. κρύβομαι, hide one's self, simply hide.

κυλῶ, -ās, A. ἐκύλισα, ἐκυλίσθην, Pr. κυλισμένος, (κυλίω) roll.

Mid. κυλιόμαι, -ιέσαι, roll one's self.

κυττάζω, κυττῶ, -ās, A. ἐκύτταξα, ἐκυττάχθην, Pr. κυτταγμένος, (κυπτάζω ?) see.

λαβαίνω, λαμβάνω, A. ἔλαβα, subj. λάβω, imperat. λάβε, infin. λάβει, part. λαβών, A. Pass. ἐλήφθην, take, receive.

λανθάνομαι, A. ἐλανθάσθην, Pp. λανθασμένος, *mistake, be mistaken.*

λαχαίνω, A. ἔλαχα, part. λαχών, (λαγχάνω) *happen, befall, hit.*

λέγω, A. εἶπα rarely εἶπηκα, subj. εἶπω, εἶπώ, imperat. εἰπέ, εἰπές, πέ, πές, plur. εἰπέτε, A. Pass. εἰπώθην, rarely εἰπήθην, *say, tell.*

μαδίζω, μαδῶ, -ᾱς or -εις, A. ἐμάδισα, ἐμαδίσθην, Pp. μαδημένος, *pluck, as a fowl.*

μαζεύνω (ὀμαδεύνω), regular. Also

μαζόνω, A. ἐμάζωξα, ἔμασα, A. Pass. ἐμαζώχθην, Pp. μαζωμένος, *gather, collect.*

μαθαίνω, μανθάνω, μαθάνω, A. ἔμαθα, part. μαθών, Pp. μαθημένος, *learn; teach.*

μεθῶ, -ᾱς, A. ἐμέθυσα, Pp. μεθυσμένος, (μεθύω) *be drunk, get drunk.*

μέλει, *it concerns, it is a care to.*

μένω, μνέσχω, μνίσχω, A. ἔμεινα, Pp. μεινέμενος, *remain.*

μηνῶ, -ᾱς, A. ἐμήνυσα, ἐμηνύθην, Pp. μηνυμένος, (μηνύω) *give notice, send word to.*

μνέσχω, see μένω.

νά (ἦν, ἦνι), *lo! behold! see! see there!*

As a verb, νά, plur. νάτε, *there it is! take!*

ξερινῶ, -ᾱς, A. ἐξέρασα, ἐξεράσθην, Pp. ξερασμένος, (ἐξεράω) *vomit, puke.*

ξέρω, ξεύρω, see ἡξεύρω.

ξεχνῶ, ξεχνῶ, ξεχῶ, -ᾱς, A. ἐξέχασα, Pp. ξεχασμένος, ξεχαμένος, *forget.*

Pp. ξεχασμένος, ξεχαμένος, *stupid, adjectively.*

ξύνω, ξυῶ, -εις, P. ἔξυσα, ἐξύσθην, Pp. ξυσμένος, (ξύω) *scratch, as the skin for the sake of relieving irritation.*

Mid. ξύνομαι, ξυοῦμαι, *scratch one's self.*

ὀμόνω, ὀμόνω, ὀμνέω, A. ὅμοσα, (ὀμνύω) *swear.*

παγαίνω, ὑπαγαίνω, πάγω, πάω, πάνω, πηγαίνω, A. ἐπήγα, ὑπήγα, ἐπάγησα, subj. ὑπάγω, πάγω, Pp. παγαιμένος, πηγαιμένος, (ὑπάγω) *go.*

παθαίνω, A. ἐπάθα, part. παθών, (παθεῖν) *suffer.*

παίρνω, formerly ἐπαίρνω, A. ἐπήρα, subj. πάρω, imperat. ἔπαρε, πάρε, A. Pass. ἐπάρθην, Pp. παρμένος, (ἐπαίρω) *take.*

παύω, *cease, regular.* A. Pass. subj. ἀνα-παῶ, ἀνα-παγῶ, rare for ἀνα-παυθῶ.

παχένω, A. ἐπάχυνα, (παχύνω) *fallen.*

πεθαίνω, see ἀποθαίνω.

πεινῶ, -ᾱς, A. ἐπείνασα, Pp. πεινασμένος, *hunger, be hungry.*

Pp. πεινασμένος, *ον, η, hungry, adjectively.*

περνῶ, ἀπερνῶ, -ᾱς, A. ἐπέρασα, ἀπέρασα, Pp. περασμένος, ἀπερασμένος, *pass.*

πετῶ, ἀπετῶ, -ᾱς, A. ἐπέταξα, ἐπετάχθην, (πετάομαι) *fly like a bird.*

Mid. πετιοῦμαι, -ιέσαι, equivalent to the active.

πετῶ, -ᾱς, A. ἐπέταξα, Pp. πεταμένος, *throw away, cast, cast out.*

πέπτω, A. ἔπεσα, Pp. πεσμένος, (πίπτω) *fall.*

πηγαίνω, see παγαίνω.

πιάνω, A. ἔπιασα, ἐπιάσθην, Pp. πιασμένος, (πιέζω, πιάζω) *catch.*

πίνω, A. ἔπια, ἤπια, subj. πῖω, πῖώ, imperat. πῖε, πῖέ, infin. πῖε, part.

πῖων, A. Pass. ἐπόθην, ἐπίόθην, Pp. πιομένος, *drink.*

Pp. πιομένος, *ον, η, drunk, intoxicated, adjectively*



πλέω, πλύνω, A. ἐπλυνα, ἐπλύθην, Pr. πλυμένος, *wash, cleanse, as clothes, the hands, or the feet.*

πλέω, πλέω, A. ἐπλευσα, ἐπλεξα, *float.*

πνέω, A. ἐπνευσα, *breathe.*

πνίγω, A. ἐπνιξα, A. Pass. ἐπνίχθην, ἐπνίγην, Pr. πνιγμένος, *choke, strangle; drown.*

ποιῶ, -εῖς, A. ἐποικα, ἐποίκα, ἐποισα, *make, do* Obsolete.

πονῶ, -εῖς, A. ἐπόνεσα, Pr. πονεμένος, *ache.*

πρήσκομαι, A. ἐπρήσθην, Pr. πρησμένος, (πρήθω) *swell, being swollen, as applied to a living being.*

ράινω, A. ἔρρανα, *sprinkle, sprinkle on.*

ράπτω, ράφτω, A. ἔρραψα, A. Pass. ἐρράφθην, ἐρράφην, Pr. ραμμένος, *sew.*

ρήκω, ρήκτω, A. ἔρρηξα, ἐρρήχθην, Pr. ρηγμένος, (ρήγνυμι) *throw, cast.*

σαπίζω, A. ἐσάπισα, Pr. σαπισμένος, σαπημένος, (σήπω, ἐσάπην) *rot.*

σέπομαι (σήπομαι), *rot.*

σέρνω, σύρνω, σούρνω, A. ἔσυρα, ἐσύρθην, Pr. συρμένος, (σύρω) *drag, draw, pull.*

σηκώνω, ἀσηκόνω, σκόνω, A. ἐσήκωσα, ἐσηκώθην, Pr. σηκωμένος, (σηκώ) *raise, lift.*

Mid. σηκόνομαι, *rise, imperat. 2 pers. sing. σήκου, σήκω.*

σμίγω, A. ἔσμιξα, ἐσμίχθην, Pr. σμιγμένος, (μίσγω, μιγνύω) *mix, unite.*

σούρνω, *see σέρνω.*

σπάζω, σπάνω, A. ἔσπασα, Pr. σπασμένος, (σπάω) *break.*

Pr. σπασμένος, *ον, η, ruptured, afflicted with the hernia, adjectively.*

σπέρνω, A. ἔσπειρα, ἐσπάρθην, Pr. σπαρμένος, (σπείρω) *sow.*

σπρώχνω, A. ἔσπρωξα, ἐσπρώχθην, Pr. σπρωγμένος, (προωθέω) *push.*

[PETRUS PATRICIUS, p. 126, δ ἀπωγμένου, for ἀπωσμένου, implying the root ωγ-.]

σταίνω; στήνω, A. ἔστησα, ἐστήθην, Pr. στημένος, (ἵστημι, στήναι) *erect, place in an erect position.*

στέκω, *imperat. στέκα, στεκᾶτε, A. ἐστάθην, (ἵστημι, ἔστηκα) stand; be.*

στέλνω, A. ἔστειλα, ἐστάλθην, Pr. σταλμένος, (στέλλω) *send.*

στήνω, *see σταίνω.*

στρέφω, A. ἔστρεψα, ἐστράφην, *turn.*

συμβαίνει, A. ἐσυνέβη, συνέβη, subj. συμβῇ, infin συμβῆ, *it happens.*

σύρω, *see σέρνω.*

σφίγγω, *imperat. σφίγγε or σφίγγα, A. ἔσφιξα, ἐσφίχθην, Pr. σφιγμένος, bind tight, squeeze.*

τραβῶ, -ᾶς, τραβίζω, A. ἐτράβιξα, ἐτραβίχθην, Pr. τραβιγμένος, (Latin *trahō*) *draw, drag, pull.*

Mid. τραβιούμαι, *withdraw, retrace one's steps*

τρέμω, *Imperf. ἔτρεμα, tremble.*

τρέπω, A. ἔτρεξα, ἐτράπην, *turn.*

τρέφω, *see θρέφω.*

τρέχω, *imperat. τρέχα, τρεχάτε, A. ἔτρεξα, run.*

Mid. part. τρεχόμενος, τρεχάμενος, *running, adjectively.*

τρώγω, A. ἔφαγα, part. φαγών, A. Pass. ἐφαγώθην, Pr. φαγωμένος, *eat, devour.*

Mid. τρώγονται, *quarrel with.*

τυχαίνω, A. ἔτυχα, (τυγχάνω, τυχεῖν) *happen.*

ὑπαίνομαι, see παγαίνω.

ὑπόσχομαι, A. ὑπέσχεθην, ὑποσχέθηκα, *promise.*

φάγω, see τρώγω.

φαίνομαι, A. ἐφάνην, *appear, seem.*

φελῶ, -ᾶς, A. ἐφέλεσα, (ὠφελέω) *benefit, do good; get on in the world.*

φέρνω, A. ἔφερα, ἐφέρθην, Pr. φερμένος, (φέρω) *bring, carry.*

Mid. φέρνομαι, *conduct one's self; behave.*

φεύγω, imperat. φεύγε, φεύγα, plur. φευγάτε, A. ἔφυγα, part. φυγών, *flee.*

φθειάνω, φτειάνω, φκειάνω, A. ἔφθειαςα, ἐφθειάσθην, Pr. φθειασμένος, (εὐθεία) *ruin.*

[Formed from εὐθεία after the analogy of πλατειάζω from πλατεία. K. 868 εὐθνασθῇ, write εὐθειαςσθῇ.]

χαίρομαι, part. χαιράμενος, χαρούμενος, A. ἐχάρην, (χαίρω) *rejoice, be glad, enjoy, enjoy one's self.*

χαλνῶ, χαλῶ, -ᾶς, A. ἐχάλασα, ἐχαλάσθην, Pr. χαλασμένος, (χαλάω) *destroy, ruin, demolish.*

χάνω, A. ἔχασα, ἐχάθην, Pr. χαμένος, (χάω) *lose; destroy.*

Pr. χαϊμένος, ον, η, a worthless person, substantively. § 7, 3.

χάσκω, imperat. χάσκα, A. ἐχάσκησα, *gape.*

χορταίνω, A. ἐχόρτασα, Pr. χορτασμένος, (χορτάζω) *satiate.*

ψένω, ψήνω, A. ἔψησα, ἐψήθην, Pr. ψημένος, *roast, parch.*

# SYNTAX.

---

## SUBJECT AND PREDICATE.

### NOMINATIVE.

#### § 46.

1. In *fashionable* style the second person plural is used for the singular.

Πῶς ἔχετε; *How do you do?* Πῶς εἰσθε; *How are you?* Τί κάμνετε; *How do you do?* or *What are you doing?*

2. The number and person of a verb agreeing with a *title* of honor or respect is determined by the genitive of the personal pronoun following that title.

Ἀγιοσύνη, ἡ, *Reverence*, strictly *Holiness*, of priests, used chiefly by the uneducated.

Αἰδεσιμότης, ἡ, *Reverence*, of married priests. Ἡ αἰδεσιμότης σου τί λέγεις εἰς τοῦτο; *What does your Reverence say to this?* Ἡ αἰδεσιμότης των δὲν τὸ ἐγκρίνουσι, *Their Reverence does not approve of it.* Corresponding adjective ὁ αἰδεσιμώτατος, *Reverend*, literally *Most Reverend*.

Ἀφεντεΐα, ἡ, *Lordship*, *Ladyship*, *Worship*. Obsolete or obsolescent.

Ἐνδοξότης, ἡ, *Eminence*, of princes. Corresponding adjective ὁ ἐνδοξότατος, *Most Eminent*.

Ἐντιμότης, ἡ, *Honor*, of public functionaries. Corresponding adjective ὁ ἐντιμος, *Honorable*.

Ἐξοχότης, ἡ, *Excellency*, of ministers of state. Formerly, of physicians. Corresponding adjective ὁ ἐξοχώτατος.

Εὐγενία, *Nobility* (*Noblesse*), of gentlemen in general. Ἡ εὐγενία σας τί λέγετε; *What does your Nobility say?* Τί εἶπεν ἡ εὐγενία του; *What did the gentleman say?*

Λογιότης, ἡ, *Learning, Scholarship*, of scholars. Corresponding adjective ὁ λογιώτατος.

Λόγου, τοῦ, followed by the enclitic genitive of the personal pronoun, forms a pronominal phrase denoting respect. It is used chiefly as nominative or accusative. Εἶσαι τοῦ λόγου σου ὁ καραβοκύρις; *Are you the captain, sir?* Ποῦ εἶνε τοῦ λόγου του; *Where is the gentleman?* — After διὰ, *for*, τοῦ is commonly omitted. Δέν εἶναι διὰ λόγου σου, *This is not for you.*

[Compare PORPHYROGENITUS, de Them. p. 72. Ἀναίδην ἐπιζητοῦσι ξενάλια ἱκανά, οἱ μὲν ὄψιδες ἄλλα μὲν λόγῳ αὐτῶν, καὶ ἄλλα λόγῳ τῶν αὐτῶν γυναικῶν.]

Μακαριότης, ἡ, *Beatitude*, of the patriarchs of Alexandria, Antioch, and Jerusalem, of the Pope of Rome, and of the archbishop of Cyprus. Corresponding adjective, ὁ μακαριώτατος. For the title of the patriarch of Constantinople, see Παναγιότης.

Μεγαλειότης, ἡ, *Majesty*. Ἡ αὐτοῦ αυτοκρατορικὴ μεγαλειότης ὁ Σουλτὰν Μαχμουτὶ Χὰν χαρίζει εἰς τοὺς ἀντάρτας πλήρη ἀμνηστίας, *His Imperial Majesty Sultan Mahmud Khan grants plenary amnesty to the rebels.* Ἡ αὐτῆς μεγαλειότης ἡ βασίλισσα τῆς Μεγάλης Βρετανίας ἔλαβε μεγάλην εὐχαρίστησιν, *Her Majesty the Queen of Great Britain received great satisfaction.* Corresponding adjective ὁ μεγαλειώτατος, ἡ μεγαλειοτάτη.

Ὅσιότης, ἡ, *Sanctity*, of monks. Corresponding adjective, ὁ ὁσιώτατος.

Παναγιότης, ἡ, *All-Holiness*, of the patriarch of Constantinople. Corresponding adjective, ὁ παναγιώτατος. It is the highest ecclesiastical title.

Πανιερότης, ἡ, *All-Sacredness*, of bishops. Corresponding adjectives, ὁ πανιερώτατος, of metropolitans and archbishops; of suffragan bishops ὁ θεοφιλέστατος.

Πανοσιότης, ἡ, *All-Sanctity*, of monk-priests (ἱερομόναχοι). Corresponding adjective, ὁ πανοσιώτατος.

Τιμιότης, ἡ, *Respectability*, of gentlemen. Corresponding adjective, ὁ τιμιώτατος. Obsolescent.

Ύψηλότης, ἡ, *Highness*. Ἡ αὐτοῦ ὑψηλότης ὁ μέγας βεζίρης Ρεσίρ πασῶς, *His Highness the Grand Vizer Reshid Pasha.* Corresponding adjective, ὁ ὑψηλότατος.

3. A collective noun in the singular sometimes takes the verb in the plural.

Θὰ μᾶς κατηγορήσουν ὁ κόσμος, *The world will censure us.* Τὸ ἀδελφάτον συναζόμεν διὰ τὸ σπιτάλι, *We the brotherhood (trustees) collect for the hospital.*

4. The subject of verbs denoting the state of the weather, or the operations of nature, is not expressed.

Ἀστράπτει, ἄστραπτε, ἥστραπτε, Ἀ. ἄστραψε, ἥστραψε, *it lightens*.  
 Βραδείῳζει, *it grows late, it draws towards night*, Ἀ. ἐβράδειασε, *it is late; it is evening*.

Βρέχει, ἔβρεχε, Ἀ. ἔβρεξε, *it rains*.

Βροντᾷ, ἐβροντοῦσε, Ἀ. ἐβρόντησε, *it thunders*.

Καλωσυνενεύει, *it is clearing off*, Ἀ. ἐκαλωσύνευσεν, *it has cleared off*.

Σκοτεινιάζει, *it grows dark*, Ἀ. ἐσκοτείνιασε, *it is dark*.

Σουρουπώνει, Ἀ. ἐσουρούπουσε, *equivalent to the preceding*.

Φέγγει, *it grows towards daylight*, Ἀ. ἔφεξε, *it is day*.

Χαράζει, *it is dawning*, Ἀ. ἐχάραξε, *it has dawned*.

Χιονίζει, ἐχιόνιζε, Ἀ. ἐχιόνισε, *it snows*.

5. Μέλει, *it concerns, it is a care to any one*, appears without a subject.

Τελείως δὲν μὲ μέλει, *I do not care at all*. Τίποτε δὲν τοὺς μέλει, *They do not care a straw*.

6. The copula εἶμαι, *to be*, is sometimes omitted.

Τὸ πρᾶγμα καλὸν, δὲν ἔχει ὅμως πέρασιν, *The article is good, but there is no demand for it*. Ὑπερπλούτιστα τὸ ἔθνος· μάρτυρες οἱ ἀδελφοί μου, *I have greatly enriched the nation; witness my brothers*. Καλὸ καὶ αὐτό, *Pretty thing this!*

7. The nominative without a verb is used in designating an object without asserting anything concerning it.

Χρυσοστόμον τὰ ἅπαντα, *Chrysostom's Works; Chrysostomi Opera Omnia*. Τὸ δράμα οἱ ἑπτὰ ἐπὶ Θήβας, *The play, "The Seven against Thebes"*. Ὁ πλοίαρχος τῆς γολέτας ἡ Ἐνώ, *The captain of the schooner Eñio*.

8. Two or more nominatives in the singular or plural, connected by καί, *and*, expressed or understood, take the verb in the plural and in the chief person, which is the first in relation to the second and third, and the second in relation to the third.

The verb, however, admits of agreeing with the nominative which stands nearest to it, without regard to the number of the other nominatives.

Ἐγὼ καὶ σὺ κ' ἐκείνη ἐπεριπατούσαμεν, *I and thou and she were walking*. Ἐσὺ καὶ αὐτὸς κ' ἐκείνο τὸ παιδί θὰ φύγετε, *Thou and he and*

*that boy will go away.* Καὶ τὰ ζῶα καὶ τὰ φυτὰ ἔχουν ζωὴν, *Both animals and plants have life.*

Θὰ χαθῆς ἐσύ, ἐγώ, ἡ πόλις, *Thou and I and the state shall perish.*  
 Ἀγνωστος εἶνε καὶ ὁ τόπος καὶ ὁ χρόνος, *Both the place and the time are unknown.*

9. A nominative in the singular followed by μέ, *with*, takes the verb in the singular or plural.

Ὁ καραβοκύρις μέ τοὺς συντρόφους του ἔμεινε ἐκεῖ, *The captain with his crew remained there.* Ὁ καπιτάνιος μέ τὰ παλληκάρια του ἐκτύπησαν τοὺς Τούρκους, *The chieftain with his men attacked the Turks.*

10. When two or more nominatives of different persons are separated by ἢ, *either*, or, οὔτε, *neither*, nor, μήτε, *neither*, nor, the verb agrees with the most prominent nominative, and is understood after the rest.

Ἡ ἡμεῖς θὰ χαθῶμεν, ἢ ἐκεῖνοι, *Either we shall perish, or she will.*  
 Οὔτε σὺ ἦσουν ἐκεῖ, οὔτ' ἐκεῖνοι, *Neither thou wast there, nor were they.*  
 Μῆτε αὐτὸς, μῆτε σεῖς νὰ πηγαίνετε, *Neither must he nor you go.* Οὔτ' αὐτὸς δὲν τὸν εἶδε, οὔτε αὐτή, *Neither he nor she saw him.*

11. When two or more nominatives in the third person singular are separated by οὔτε or μήτε, the verb admits of being put in the plural, provided it precede or follow all these nominatives.

Δὲν τὸν εἶδαν οὔτε τοῦτος, οὔτ' ἐκείνη, *Neither he nor she saw him.*  
 Οὔτε τοῦτος, οὔτ' ἐκεῖνος δὲν τὸ ἐστοχάσθησαν, *Neither this man nor that man thought of it.*

### *Position of the Predicate.*

12. The nominative regularly precedes its verb, as in English.

It is, however, commonly (not always) put after the verb, when the predicate is more prominent in the mind of the speaker; as

Ποῖος εἶνε αὐτός; *Who is he?* Ποῦ πηγαίνει ἐσύ; *Whither are you (emphatically) going?* Εἶσαι Βουλγαρος ἢ Βλάχος; *Are you a Bulgarian, or a Wallachian?*

\*Ἐμεινε ὁ Διάκος ἔς τὴ φωτιά μὲ δεκοχτὼ λεβίντες, *Dhiákos with eighteen braves remained in the heat of battle.* Καλὴ εἶνε ἡ νύφη μας, μόνον εἶνε στραβή, *Beautiful is our bride, only she is blind.*

## ADJECTIVES.

## § 47.

1. An adjective, whether attributive or predicative, agrees with its substantive in gender, number, and case.

Attributive. Καλὸς ἄνθρωπος, more formal \*Ἀνθρωπος καλός, *A good man.* Τὸν κακὸν βασιλέα, *The bad king.*

Predicative. Εἶδα τὸν οὐρανὸ θολὸ καὶ τ' ἄστρα ματωμένα, *I saw the heaven (being) overcast, and the stars bloody; that is, the heaven was overcast.*

\*Ἐγινε κίτρινος, *He has become yellow (pale).* Θὰ γίνῃ ἄξιος, *He will become worthy.*

\*Ὁ ἥλιος βγήκε κόκκινος, *The sun has come out red.*

\*Ὁ ἄνθρωπος εἶνε καλός, *The man is good.* Τὸ σῶμα εἶνε ὑλικόν, *The body is material.* Ποῖος εἶν' ἐκεῖνος; *Who is that man?*

Μᾶς ἦρθ' ἡ ἀνοιξὶ πικρὴ, τὸ καλοκαίρι μαῦρο, *The spring has come to us bitter, the summer black.* Ἦρθα πεζός, *I came on foot.* Τὸν ἤρα ζωντανόν, *I found him alive.* Εἶχαν τὰ γένεια τοὺς μακριά, *They had their beards long; that is, Their beards were long.* Τὸν εἶχαν ἀκριβόν, *They considered him dear; He was dear to them.* Τὸν ἔθαψαν ζωντανόν, *They buried him alive.* Ἐτάφη ζωντανός, *He was buried alive.* Κάμε τὸ κιβούρι μου πλατὺ, *Make my grave broad.* Τρεῖς ἡμέρας ἔκαμα νηστική, *I fasted three days.*

Τὸ κατέστησεν ἀπόρητον, *He rendered it impregnable.* \*Ἐμαθα γυμνός κ' ἐντρέπομαι ἐνδυμένος, *I have learned to live naked, and therefore am ashamed to appear clad.* Σφαμένα τὰ μετροῦμε, *We count them as butchered.*

Τὸν νομίζουν τρελόν, *They consider him insane.* Νομίζεται τρελός, *He is considered insane.* Τὸ νομίζω ἄνοστον, *I deem it disgusting.* Τοὺς τό 'παίξες καλόν, *You have played it well for them; Served them right.* Ἐπῆγα πεζός, *I went on foot.* Στέκω ὀρθός, *I am standing erect.*

2. The number and gender of an adjective in the predicate, in certain polite expressions, is determined by the number and gender implied in the subject.

Ἡ εὐγενία σας εἶσθε πρόθυμος (πρόθυμοι), *Your nobility is eager.*  
Εἶσθε καλῶτατος, *You are very good.*

3. When an adjective or adverb is repeated without any intervening word, it has the force of the superlative:

Μία ψηλὴ ψηλὴ κρεμάθρα, *A very high gallows.* Περιπατεῖ ἀγάδια  
ἀγάδια, *He walks very slowly.*

4. If an adjective refers to two or more substantives, it is put in the plural and in the leading gender, which is the masculine in relation to the feminine and neuter, and the feminine in relation to the neuter.

Οἱ ἄνδρες καὶ αἱ γυναῖκες καὶ τὰ παιδιά ἀκούσαντες ταῦτα ἀνεχώρησαν,  
*The men and the women and the children having heard these things departed.*  
Αἱ γυναῖκες καὶ τὰ παιδιά ἀκούσασαι ταῦτα ἔμειναν, *The women and children having heard these things remained.*

(1) If the substantives denote inanimate things, the adjective is regularly put in the neuter plural.

Ἡ πολυφαγία καὶ ἡ πολυποσία εἶνε βλαπτικὰ τῆς ὑγείας, *Excess in eating and hard drinking are injurious to health.* Ἡ γῆ καὶ οἱ λίθοι  
ὄντα ἄψυχα δὲν εἶνε αὐτοκίνητα, *Earth and stones being inanimate objects are not self-moved.*

(2) The adjective admits of agreeing in gender with the nearest substantive.

Ὁ ἰδρὼς καὶ τὸ αἷμα ὃν προσκολλημένον, *The sweat and the blood adhering.*



COMPARATIVE ADJECTIVES.

§ 48.

The comparative with the article before it has the force of the superlative.

Ὁ χειρότερος ἄνθρωπος τοῦ κόσμου, *The worst man in the world.* Ὁ πλέον τιμώτερος ἄνθρωπος τοῦ κόσμου, *The most honorable man in the world.*

APPOSITION.

§ 49.

1. A substantive annexed to another substantive or to a pronoun, whether attributively or predicatively, is (by apposition) put in the same case, if it refers to the same person or thing.

Attributively. Ὡ νόμοι, θεῖον εὔρημα! *O laws, invention divine!* Ἡ ἁγία Σοφία, τὸ μέγα μοναστήρι, *Saint Sophia, the great monastery.* Ἐγώ μαι ὁ Γιάννης τοῦ Σταθά, γαμπρὸς τοῦ Μπουκουβάλα, *I am John, the son of Stathas, son-in-law of Bukubhâlas.* Τὸ πρῶτό του παιδί, μικρὸ παλληκαράκι, *His eldest son, a young lad.* Χήρα Τούρκα, *A Turkish widow.* Κύρ Νάσο προσεστέ, *Mr. primate Nâsos.*

Νὰ μοῦ κυττάζουν τὸ παιδί, τὸ μαῦρο μου Δημήτρι, *They may look after my boy, my poor Dhimétris.* Οἱ Τούρκοι ἔφυγαν πεζοῦρα καὶ καβάλλα, *The Turks fled, foot and horse.* Ἡ καπιτάνισσα νύφη τοῦ Κοντογιάννη, *The captainess, the daughter of Kondoghiánis.* Τὸ χρῆστο, τὸν καπετὰν Μιλίωνα, *Khrístos Milíonis the chieftain.*

Νὰ στείλετε τὴν ξαγορὰ μιὰ ἑκατοστὴ πούγγιὰ ἀσπρα, *You must send one hundred purses of money for (as) the ransom.* Δίδει φόρον δύο τάλαρα τὸν μῆνα, *He pays a tax (fine) of two dollars a month.* Δωρεὰ ἑκατὸν δραχμαί, *A reward of one hundred drachmas.*

Predicatively. Τὸν ἀπέδειξα ψεύστην, *I have proved him a liar; I have convicted him of falsehood.* Ἀπεδείχθη ψεύστης, *He has been convicted of lying.*

Βάλε τὰ χέρια σου κουπιά, τὰ στήθη σου τιμόνι, *Make thy hands oars, thy breast a rudder.* Τὸ δάκρυ μου βάνω νερό, *I use my tears as a substitute for water.*

Ἔγινε παπᾶς, *He has become a priest.* Ἔγινε κομμάτια, *Was broken*

to pieces. Τί νὰ γίνηκε ὁ Χρήστος ὁ Μιλίωνης; *What do you imagine has become of Χρήστος Μιλίωνis?* Οἱ Κλέφτες γυνήκαν μάζωξι καὶ γήνηκαν μπουλούκι, *The Klephts assembled together and formed one body.*

Ἐδιορίσθη ἀρχηγός, *He was appointed leader.* Ἐβγήκε Κλέφτης, *He has turned Klepht.*

Αὐτὸς εἶνε βασιλεὺς, *He is a king.* Τί εἶνε τὸ ὄνομά σου; *What is your name?* Τί εἶνε τοῦτο; *What is this?* Τί πρᾶγμα εἶνε ὁ σίδηρος; *What is iron?*

Ἐπαγγέλλετο Ἀγγλος, *He called himself an Englishman.*

Πασὰ ἔχει ὁ Διάκος τὸ σπαθί, βεζίρη τὸ τουφέκι, *Lliákos has the sword for his pasha, the gun for his vizer; that is, The sword of Lliákos is his pasha, his sword is his vizer.* Ἐχει ἄνδρα παλληκάρι, *Her husband is a young man.* Ἐχει τὰ μάγουλα φωτιά, *Her cheeks are a substitute for fire.* Ποιὸς ἔχει στήθη μάρμαρο; *Who has a breast of marble?*

Ζῶ, λιε. Ζῇ ῥαγιαῖς ἐκείνων, *He lives as their subject.* Μὴ με θαρρῆτε νιόνυφη νύφη, *Regard me not as a bride just married.* Θεωρεῖται σοφός, *He is counted as a wise man.*

Τὸν κάμνουν βασιλέα, *They make him a king.* Τὰ ἔκαμν τρεῖς χιλιάδες, *I made them three thousand.* Τὸν ἔκαμαν κομμάτια, *They made him pieces; They cut him to pieces.*

Θὰ καταντήσουν σκλάβοι, *They will become slaves; They will be reduced to slavery.* Νὰ σέ κερνάγω βασιλιά, ῥῆγα νὰ σ' ὀνομάζω, *To hand the cup to thee as a king, to call thee sovereign.* Καὶ τώρα κείτομαι 'ς τῇ γῇ κορμὶ δίχως κεφάλι, *And now I am lying on the ground, a body without a head.*

Τὸν λέγουν Μιχάλη, *They call him Mikhális.* Λέγεται Μιχάλης, *He is called Mikhális.* Ἐμεινε πετσί καὶ κόκαλο, *He is nothing but skin and bones; literally, He has remained skin and bone.* Τὸν νομίζω κλέπτην, *I deem him a thief.* Τὸν ὀνόμασαν Ἰωάννην, *They called him John.* Ὀνομάζεται Ἰωάννης, *He is called John.*

Ἐπῆρε σκλάβο τὸν κατῇ, *He has taken the cadi as a prisoner.* Σκλάβος ῥαγιαδῶν ἔπεσε, *He has become a prisoner of the raghiás (subjects).* Προσκυνητὴ μὲ στείλανε 'ς ἓν ἄλλο μοναστήρι, *They sent me as a pilgrim to another monastery.*

Σὰν θεριστὴς ἐφάνηκε, *He appeared like a reaper.*

Τὸν ἐχειροτόνησαν πρεσβύτερον, *They ordained him presbyter.* Ἐχειροτονήθη πρεσβύτερος, *He was ordained presbyter.* Σὲ ψηφίζει ψάλτην, *She appoints thee her singer.*

2. Θαῦμα, *wonder*, in certain connections has the force of θαυμαστός, *wonderful, admirable.*

Εἶνε θαῦμα στιχουργός, *He is a wonderful versifier.* Εἶχε θαῦμα εὐλωττίαν, *He had a wonderful degree of eloquence.*

3. The thing measured, weighed, or otherwise

estimated is put in apposition with the noun denoting the measure, weight, or amount.

\*Ένα βαρέλι μοςχάτο Σαμιάτικο, *A barrel of Samian muscat wine.* Τὸ βαρέλι τὸ μοςχάτο τὸ Σαμιάτικο, *The barrel of Samian wine.* Δέκα βαρέλια κρασι Σκοπελίτικο, *Two casks of Skópelos wine.* Τὰ δέκα βαρέλια τὸ Σκοπελίτικο κρασί, *The ten barrels of Skópelos wine.* Ένα βαρέλι μῆλα, *A barrel of apples.* Τὸ βαρέλι τὰ μῆλα, *The barrel of apples.*

Words to which this rule applies are βαρέλι, *barrel, cask*, βαρκιά, *boatful*, βουκκιά, *mouthful*, γαβάθα, *bowl*, δράμι, *dram*, ζευγάρι, *pair*, ζυγή, *pair*, καϊκιά, *boatful*, καραβιά, *shipful*, κανκί, *cup*, κεφάλι, *head*, κλωνάρι or κλωνί, *branch*, κομμάτι, *piece*, κοπή, *flock*, λίτρα, *pound*, μπουκάλι, *bottle*, μπουτίλια, *bottle*, οκά, *oká* or *oke*, πήχη, *ell*, πιθαμή, *span*, πιάτο, *dish*, πλάκα, *slab*, cake of anything, πλῆθος, *abundance*, ποσότηρ, *cup*, πονγγί, *purse*, ρίζα, *root*, σακκί, *sack*, σακούλα, *purse*, τρουβᾶς, *satchel*, τσανάκι, *dish*, φούκερα or φουκτιά, *handful*, φουρνά, *ovenful*, and the like.

4. A substantive in apposition with two or more substantives or personal pronouns is put in the plural and in the same case.

\*Ἡρόδοτος καὶ Θουκυδίδης οἱ ἱστορικοί, *Herodotus and Thucydides the historians.*

## THE ARTICLE.

### § 50.

1. A noun denoting a species, genus, family, class, or any of the kingdoms of nature, takes the article.

\*Ὁ ἄνθρωπος εἶνε ζῶον δίπονον, *Man is a two-footed animal.* Τὸ σιτάρι εἶνε θρεπτικώτερον ἀπὸ τὸ κριθάρι, *Wheat is more nutritious than barley.* Ὁ καπνὸς εἶνε ἐλαφρότερος ἀπὸ τὸν ἀέρα, *Smoke is lighter than air.* Τὰ ζῶα κινούνται, *Animals move; have the power of locomotion.* Ὁ ψωμᾶς ζυμώνει, *The baker kneads; it is his trade to knead.*

2. Abstract nouns and names of sciences take the article.

\*Ἡ μέθη εἶνε μανία ὀλιγοχρόνιος, *Drunkenness is madness of short*

*duration.* Ἡ ἀλήθεια εἶνε μία, *Truth is one.* Ἡ σπουδὴ τῆς Γεωμετρίας, *The study of Geometry.*

3. Proper names generally take the article; as, ὁ Γεώργιος, *George*, ἡ Ἀγγελικώ, *Angelica.*

4. The article admits of preceding δεῖνα or τάδε, καθείς, τοιοῦτος, τόσος.

Τὸν εἶδες τὸν δεῖνα (or τὸν τάδε); *Have you seen such a one?* Ἦμουν εἰς τὸ τάδε χωρίον, *I was at such a place.* Συμβουλευώ τὸν καθένα νὰ γένη πλούσιος, *I advise every one to become rich.* Κατὰ τὴν ἀξίαν του πρέπει νὰ τιμᾶται ὁ καθένας, *Every one should be honored according to his worth.* Τί τοὺς ἔκαμνε τοιοῦτους; *What was he in the habit of doing to such persons?* Ἡ-τόση ταραχή, *This great tumult.*

5. When a noun, which has just preceded, would naturally be repeated, the article belonging to it is alone expressed.

Ὁ ἵππος μου καὶ ὁ τοῦ ἀδελφοῦ μου, *My horse and that of my brother.*

Some writers, following the idiom of Western Europe, use ἐκεῖνος for the article.

Τὸ πλοῖον μου καὶ ἐκεῖνο τοῦ φίλου μου, *My vessel and that of my friend.*

6. When the masculine article is followed by a genitive denoting a city or province, one of the following words is to be supplied.

Ἀρχιεπίσκοπος, *archbishop.* Ὁ Σιναίου, *The archbishop of Mount Sinai.*

Ἐπίσκοπος, *bishop.* Ὁ Ἐρυθρῶν, *The bishop of Erythræ.* Μητροπολίτης, *Metropolitan.* Ὁ Σμύρνης, *The metropolitan of Smyrna.*

Πάπας, *pope.* Ὁ Ρώμης, *The pope of Rome.* The bishop of Alexandria is styled Πάπας καὶ πατριάρχης, *Pope and patriarch.*

Πατριάρχης, *patriarch.* Ὁ Ἀλεξανδρείας, *The patriarch of Alexandria.*

The adjective ἅγιος, *holy*, is often inserted between the article and the genitive; as Ὁ ἅγιος Ἐφέσου, *His Holiness the metropolitan of Ephesus.*

NOTE 1. Before the introduction of the titles ἀρχιεπίσκοπος, μητροπολίτης, πατριάρχης, πάπας, the genitive depended on ἐπίσκοπος, expressed or understood. Further, the article was often omitted.

CONCIL. NICAEN. Can. 6. Τὸν ἐν Ἀλεξανδρείᾳ ἐπίσκοπον. Τῷ ἐν Ρώμῃ ἐπισκόπῳ. SOCRATES, 1, 6. Ἀλέξανδρος ὁ Ἀλεξανδρείας. Ἐπιστολὴ Ἀλεξάνδρου Ἀλεξανδρείας. 1, 8. Εὐσέβιος ὁ Νικομηδείας ἐπίσκοπος. Θεόγνης Νικαίας. Μάρτις Χαλκηδόνος. 2, 7. Κωνσταντίνου πόλεως ἐπίσκοπον.

Sometimes ἀρχιερεύς, or ἱερεύς, was used. PROCOPIUS, Histor. Arcan. p. 25, 15. Ἀνδρέας δὲ ὁ τῆς Ἐφέσου ἀρχιερεύς. De Bell. Goth. pp. 17. Παρὰ τὸν Ρώμης ἀρχιερέα. Ὁ τε τῆς Ἐφέσου ἱερεύς. 177. Ὁ τε Μεδιολάνων ἱερεύς. De Bell. Vand. pp. 343. Ἀκάκιος ὁ τῆς πόλεως ἱερεύς. 356. Τῶν δὲ τις ἱερέων, οὓς δὴ ἐπισκόπους καλοῦσιν.

7. In grammar and lexicography, every word regarded as an independent object takes the article of the word denoting the part of speech to which it belongs.

Ἡ ἐγώ, sc. ἀντωνυμία, *The pronoun ἐγώ.* Τὸ δ, sc. ἄρθρον, *The article δ.* Τὸ μούσα, sc. ὄνομα, *The noun μούσα.* Τὸ γράφω, sc. ῥῆμα, *The verb γράφω.* Ἡ γράφων, sc. μετοχή, *The participle γράφων.* Ἡ ἐπί, sc. πρόθεσις, *The preposition ἐπί.* Τὸ ἄνω, sc. ἐπίρρημα, *The adverb ἄνω.* Ὁ καί, sc. σύνδεσμος, *The conjunction καί.*

8. Any word or expression regarded as a neuter substantive, admits of being preceded by the neuter of the article.

(1) Words explained or quoted. *Μεταχειρίζεται τὸ ἐγώ, He uses the word "I."*

So Τὸ εἰάν ἐσπάρθη πολλὰς φορές, ἀλλ' ἄκόμα δὲν ἐφύτρωσε, "*If*" has been sown many times, but has not sprouted yet.

(2) Certain adverbs regarded as adjectives or substantives. (§ 88, 8.)

(3) Before sentences beginning with ὅτι or νά. (See below.)

(4) Before interrogative sentences. Also before the second person of the imperative. (See below.)

9. The article before ὅσος or ὅστις has the force of the demonstrative pronoun ἐκεῖνος.

Ἀπὸ τοὺς ὅσοι ἐπεθύμησαν, *Of those who wished.* Ἐπιστηριζόμενοι εἰς τὰ ὅσα ἤκουσαν, *Relying upon what they had heard.* Εἰς τὸν ὅστις θελήσῃ νὰ ἔλθῃ, *To him who shall be willing to come; who will come.*

10. In certain antiquated expressions the article has the force of the relative pronoun.

Τὰ φέρνει ἡ ὥρα, ὁ χρόνος δὲν τὰ φέρνει, *What an hour brings forth, a year may not.* Τὰ ὡς δὲν θέλεις γίνονται, θέλε τα ὡς γίνονται, *What happens as you do not like, like it as it does happen.* Πόσο τὸν πρέπει νὰ πάθῃ τὰ φοβᾶται! *How much he deserves to suffer what he fears!*

### *Position of the Article.*

11. When a substantive appears without the article, the adjective agreeing with it most commonly precedes it.

Καλὸς ἄνθρωπος, less common Ἄνθρωπος καλός, *A good man.* Κρύο νερό, *Cold water.*

But when the substantive is accompanied by the article, the article must precede the adjective; otherwise the adjective loses its attributive character and becomes predicative.

This applies to adjectives, possessive pronouns, and participles.

Ὁ καλὸς ἄνθρωπος, *The good man.* But Καλὸς ὁ ἄνθρωπος, or Ὁ ἄνθρωπος καλός, *The man is good; or The man being good.* Ὁ ἐδικός μου τόπος, *My place.* But Ὁ τόπος ἐδικός μου, *The place is mine.*

12. In formal style, the adjective with its article admits of being put after the substantive with or without the article.

Ὁ ἄνθρωπος ὁ καλός, or Ἄνθρωπος ὁ καλός. Ὁ τόπος ὁ ἐδικός μου, or Τόπος ὁ ἐδικός μου.

13. The uneducated commonly put the adject-

tive with its article before the substantive and its article.

‘Ο καλὸς ὁ ἄνθρωπος. ‘Ο δικός μου ὁ τύπος.

NOTE 2. The last arrangement is by no means modern. Compare HERODOT. 7, 196. ‘Ο μὲν δὴ ναυτικὸς ὁ τῶν βαρβάρων στρατός. THUCYD. 1, 23. ‘Η οὐχ ἥκιστα βλάβασα . . . ἡ λοιμώδης νόσος. PLATO. Gorg. p. 502 B. ‘Η σεμνὴ αὕτη καὶ θαυμαστὴ ἡ τῆς τραγωδίας ποιήσις. Symp. p. 213 E. Τὴν τούτου ταυτηνὴ τὴν θαυμαστήν κεφαλὴν. Sophist. p. 225 E. Τὸν θαυμαστὸν πάλιν ἐκείνον . . . τὸν μεταδιωκόμενον ὑφ’ ἡμῶν σοφιστήν. De Rep. 1, p. 328 D. Αἱ ἄλλαι αἱ κατὰ τὸ σῶμα ἡδοναὶ ἀπομαραίνονται. Ibid. 2, p. 368 B. Ἐκ τοῦ ἄλλου τοῦ ἡμετέρου τρόπου. Ibid. 8, p. 565 D. Τὸ ἐν Ἀρκαδίᾳ τὸ τοῦ Διὸς τοῦ Λυκαίου ἱερόν. 9, p. 590 A. Τὸ δεινὸν τὸ μέγα ἐκείνο καὶ πολυειδὲς θρέμμα.

14. In elevated style the article admits of being separated from its substantive by the adnominal genitive, by a preposition, or an adverb, with the words connected with them.

‘Ο τοῦ ἀνθρώπου νοῦς, *The mind of man.* ‘Η φυσικὴ τοῦ ἀνθρώπου κλίσις, or ‘Η τοῦ ἀνθρώπου φυσικὴ κλίσις, *Man's natural tendency.*

Τῆς ἐκ τούτου προσδοκωμένης ὠφελείας, *Of the benefit expected from this measure.* Τὸν ἔμπροσθέν μου κείμενον νεκρόν, *The dead man that lies before me.*

15. Attributive substantives, or national appellatives, have, in respect to the article, all the properties of ordinary adjectives.

‘Ο ἅγιος Γεώργιος, *Saint George.* ‘Ο ῥήτωρ Δημοσθένης, or Δημοσθένης ὁ ῥήτωρ, *Demosthenes the orator.* ‘Η Χάρις Εὐφροσύνη, *Euphrosyne the Grace (one of the Graces).* ‘Η μουσα, ἡ ψάλτρα Ἐρατώ, *The songstress Erato, the muse.* ‘Η Ἀμφιτρίτη ἡ γαλήνῃ θεά, *Amphitrite the serene goddess.* ‘Ο Διάκος ὁ φοβερός ὁ Κλέφτης, *Dhiákos the terrible Klephiti.* ‘Ο Γάλλος συνταγματάρχης, *The French colonel.* ‘Ο θεὸς Καὶρὸς ὁ γέρος, *The old god Time.* ‘Ο παπουτῆς ὁ Ρίζος, *Rízos the shoemaker.* Τοῦ φεβρουαρίου μηνός, *Of the month of February.* Τὸ πουλὶ τ’ ἀηδὼν, *The bird the nightingale.*

‘Ο Ἑλυμπος καὶ ὁ Κίσαβος τὰ δύο βουνά, *E’limbos and Kísabhos, the two mountains.* Τὰ δύο τραγὰ τὸ Φλώρο καὶ τὸν Τόμπρα, *The two goats, Phlóros and Tómbra.*

16. When a baptismal name is followed by

a surname, the latter is treated like an adjective.

Γεώργιος ὁ Κεδρηνός, *George Cedrenus*. Εὐγένιος ὁ Βουλγαρῆς, *Ebhghénios Bhulgharis*. Ὁ Χρῆστος ὁ Μιλιώνης, *Khrístos Mílionis*.

At present, however, the two parts are regarded as forming but one name; as Ὁ Μάρκος Μπότσαρης, *Márkos Bótsaris*. Ὁ Νίκος Τσάρας, *Níkos Tsáras*. Ὁ Ἰμέρ Βριώνης, *Imér Bhriónis*.

### 17. Turkish titles come after the proper name.

Ὁ Ἀλή πασᾶς, *Alí the pashá*; simply *Alí Pashá*. Ὁ Χασάν ἀγᾶς, *Khasán aghá*; *Lord Khasán*.

Σουλτάν, *sultan*, precedes the proper name; as Ὁ Σουλτάν Μαχμούτης, *Sultan Mahmúd*. But when it applies to the sultan's daughter it follows the name; as Ἐμινέ σουλτάν, *Eminé the sultana*.

18. A substantive in apposition with a personal or demonstrative pronoun, or with ὅλος, *all*, is, with respect to the article, treated like an adjective.

Ἐγὼ ὁ βασιλεὺς, *I the king*. Ἐσεῖς οἱ κλέφτες, *You robbers*. Αὐτὸν τὸν καλὸν ἄνθρωπον, *That good man*. Οὗτος ὁ ἄνθρωπος, or Ὁ ἄνθρωπος οὗτος, *This man*. Ἐκείνη τὴν γυναῖκα, or Τὴν γυναῖκα ἐκείνην, *That woman*. Ὅλος ὁ κόσμος, *All the world*; *The whole world*. Ὅλοι οἱ ἄνθρωποι, *All men*; *All the men*. Τοῦτες ἡ κρύες ἡ φαντασίαι, *These cold fantasies*.

19. When a substantive denoting any kind of measure or weight takes the article, the noun in apposition with it also takes the article. (§ 49, 3.)

## PRONOUNS.

### PERSONAL PRONOUNS.

#### § 51.

1. The nominatives ἐγώ, ἡμεῖς, σύ, σεῖς, if expressed, are either emphatic or antithetic.



**Emphatic.** Ἐγὼ λέγω, *It is I who say; or I say, emphasizing I.* But Λέγω, simply *I say.* Ἡμεῖς λέγομεν, *It is we who say; or We say, emphasizing we.* But Λέγομεν, simply *We say.* Ἐσὺ λέγεις, *It is thou that sayest; or Thou sayest, emphasizing thou.* But Λέγεις, simply *Thou sayest.* Ἐσεῖς λέγετε, *It is you who say.* But Λέγετε, simply *You say.*

**Antithetic.** Ἐσὺ τὸ εἶπες καὶ ὄχι ἐγώ, *You said it, and not I.* Ἐγὼ σᾶς λέγω δὲν ἔχω, κ' ἐσεῖς μοῦ λέτε "Δόσε," *I tell you I have not, but you tell me, "Give."* Ἡμεῖς τοὺς ἐνίκησαμεν καὶ ὄχι ἐκεῖνος, *We conquered them, and not he.* Ἐὰν ᾔσται ἐσὺ, *If it is thou.* Δὲν ὁμιλεῖτε ἐσεῖς, ἀλλὰ ὁ θεός, *It is not you that speak, but God.*

2. The longer forms of the oblique cases of the first two persons of the personal pronoun are usually emphatic or antithetic.

Τιμῶ ἐσένα, *I honor you, emphatically.* But Σε τιμῶ, simply *I honor you.* Τιμῶ ἐσένα καὶ ὄχι τὴν πατρίδα σου, *I honor you, and not your country.*

3. After a preposition, the longer or accented forms of the oblique cases of the same pronouns are used.

Ἀπὸ ἐμένα, *From me, not Ἀπὸ με.* Ἀπὸ ἡμᾶς, or Ἀπὸ μᾶς accented, *From us.* Εἰς ἐσένα, *To you.* Ἀντὶς ἐμένα, *Instead of me.* Διὰ ἡμᾶς, *For us.* Μὲ ἐμένα, *With me.* Πρὸς ἐσᾶς, *Towards you.*

4. The genitives ἐμένα, ἐσένα, and their modifications, are used chiefly in connection with the enclitic forms μου, σοῦ.

Ἐμένα τὸ κεφάλι μου, καὶ σένα τὰ καλὰ σου, *Of me (on my part), my head, and of thee (on your part), thy estate.* Φεγγάρι μου λαμπρότατο, ζηλεύει σ' ἡ καρδιά μου, *Γιατὶ θεωρεῖς τὸν ἀγαπῶ, καὶ μένα 'νε μακριά μου, My most bright Moon, my heart envieth thee; for thou beholdest him I love, but he is far away from me.* Ἄς ἀκούσῃ κ' ἐμένα τὴν γνώμη μου, *Let him hear my opinion also.* Κόρη, σένα τ' ἀδέρφια σου εἰς τὸ χορὸ χορεύουν, *Maid, as to thy brothers, they are dancing in the dance.* Δὲ μ' το μένα τοῦ λεβέντη, *Give it me the brave boy.*

5. The genitive of the first two persons of the personal pronoun is used also reflexively.

Εἶδα τὸν πατέρα μου, *I saw my (own) father.* Εἶδες τὸν πατέρα μου, *You saw my father.* Καλλιεργεῖς τὸν κῆπόν σου, *You cultivate your*

(οὐκ) garden. Καλλιεργεῖ τὸν κήπὸν σου, *He cultivates your garden.*  
 Ἐνίκησαμεν τοὺς ἐχθροὺς μας, *We conquered our enemies.*

6. The accusative of the personal pronoun is sometimes used instead of the reflexive.

Τὸ θέλω τοῦτο διὰ ἐμένα, *I want this for myself.* Εἶδες μὲ χαρὰν σου ἀντὶς ἐσένα νυμφίον τὸν υἱόν σου, *You saw with pleasure your son made bridegroom instead of yourself.*

7. The nominative of αὐτός is either emphatic or antithetic.

Αὐτὸς λέγει, *It is he that says, or He says, emphasizing he.* But λέγει, simply *He says, She says, or It says.* Αὕτῃ λέγει, *It is she that says.*

Αὐτοὶ λέγουν, Αὐτὰ λέγουν, Αὐταὶ λέγουν, *It is they that say.* But λέγουν, simply *They say.*

Αὕτῃ τὸ ἔγραψε καὶ ὄχι ἐκεῖνοι, *It was she that wrote it, and not they.*  
 Διὰ τί αὐτὸς νὰ ἔχῃ, κ' ἐγὼ νὰ μὴν ἔχω; *Why should he have, and I not have?*

8. The oblique cases of αὐτός are usually emphatic or antithetic.

Τιμῶ αὐτόν, *I honor him, emphatically.* Τιμῶ αὐτόν, καὶ ὄχι τοὺς συγγενεῖς του, *I honor him, and not his kinsmen.*

9. The oblique cases of αὐτός are used after a preposition.

Ἀπ' αὐτόν, *From him.* Ἀντὶς αὐτήν, *Instead of her.* Δι' αὐτό, *For it.* Δι' αὐτοὺς, Δι' αὐτάς, *For them.* Εἰς αὐτόν, *To him.* Μὲ αὐτήν, *With her.* Πρὸς αὐτά, *Towards them.*

10. The genitive of αὐτός, when it limits a substantive, refers to a person or thing different from the subject of the sentence in which it stands, if that subject is a pronoun of the first or second person. But if it is in the third person, the genitive of αὐτός refers either to that subject, or to a person or thing different from it.

Καλλιεργῶ τοὺς κήπους αὐτοῦ, *I cultivate his gardens.* Τιμᾶτε τὴν ἀρετὴν αὐτῶν, *Honor their virtue.*

Καλλιεργεῖ τὸν κήπον αὐτοῦ, *He cultivates his garden*; either his own garden, or that of another person.

11. Ἀὐτός is used also demonstratively, but chiefly when it refers to a person or thing near the person addressed.

Τί θὰ τὸ κάμῃς αὐτὸ τὸ μαχαίρι; *What are you going to do with that knife?* Ποῖος εἶναι αὐτός; *Who is that man?* Τὸ θέλεις αὐτό; *Do you want that?*

12. Ἀτός, or Ἀπατός, *self*, is always followed by the enclitic genitives of ἐγώ, σύ, τός.

Ἄτός μου τὸ ἔκαμα, *I did it myself*. Τὸ καταλαμβάνεις καὶ ἀτός σου, *You yourself understand this*. Καὶ ὁ ἀμυρᾶς εἰσέβηκε ἀτός του καβαλλάρης, *The emir himself (in person) entered the city on horseback*. Ἐκάηκε ἀπατός του, *He burned himself*.

13. The monosyllabic τός expresses the third person in its simplest conception.

Τὸν εἶδα, *I saw him*. Δὲν τὴν εἶδα, *I did not see her*. Ποῦ θὰ τὸ εὕρῃς; *Where shall you find it?* Τοὺς ἀγαπᾷς; *Do you love them?*

14. The nominative of τός is used chiefly after εἶνε, *is, are*, or after νά, *behold*!

Ποῦ 'νέ τος; more elegantly, Ποῦ εἶναι αὐτός; *Where is he?* Βέβαια πῶς δὲν εἶναι τῇ σοῦ λέγω, πιστευσέ το, *That she is not sincere, I assure you, believe it*.

Νά τος καὶ ὁ Γιάννης πό'ρχεται! *Behold John coming!* Νά τες ὅλες ἔρχονται ἡ μαυρομάτες! *Behold them! all the black-eyed damsels are coming*.

15. In the phrase Τὸ καὶ τό, *This and that*, So and so, τό is demonstrative, and retains its accent in pronunciation.

Εἶπε τὸ καὶ τό, *He said this and that*.

NOTE. Compare DEMOSTHENES, Phil. 3, p. 128, 16. Ἔδει γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι. Mid. p. 560, 17. Τὰ καὶ τὰ πεπονθώς. Coron. p. 308, 3. Εἰ τὸ καὶ τὸ ἐποίησεν ἄνθρωπος οὕτως, οὐκ ἂν ἀπέθανεν.

16. The proclitic personal pronoun usually accompanies the object of the verb in the same sentence, for the sake of greater perspicuity.

Τί θὰ τὸ κάμῃς αὐτό; *What are you going to do with that?* Ἡμᾶς τίποτε δὲν μᾶς ἔκαμε, *As to us, he did us nothing.* Τί σὲ μέλει ἐσένα; *What do you care? What is that to you?* Θὰ σοῦ τὸ κλέψουν τὸ πογγί σου, *They will steal your purse.* Ἐκείνον δὲν θὰ τὸν πειράξουν, *Him,—they will not trouble him.* Τὸν καπιτάνιον δὲν τὸν ἐπίασαν, *The captain,—they did not catch him.*

17. The proclitic or enclitic forms of the personal pronoun are usually put in apposition with the relative in the same sentence.

Πρᾶγμα τὸ ὁποῖον δὲν τὸ νοστιμεύομαι, *A thing which I do not relish.* Τῶν ὁποίων ὁ ἐρχομός των μᾶς ἐχαροποίησε, *Whose arrival has cheered us up.* Ἀνόητε, ποῦ σὲ καταφρονοῦν ὅλοι, *Foolish man, whom all persons despise.*

### *Position of the Proclitic and Enclitic Forms.*

18. The monosyllabic genitive of the personal pronoun is enclitic when it depends upon a substantive or adverb.

Ὁ δοῦλός μου, *My servant.* Εἶνε δοῦλός μου, *He is a servant of mine; or He is my servant.* Ὁ πρῶτός σου αὐθέντης, *Your former master.* Τῶν караβιῶν μας, *Of our ships.* Τὰ βιβλία τους, *Their books.* Κάθου κοντά μου, *Sit near me.* Ποτέ μου δὲν τὸν ἤκουσα, *I never heard him.* Πήγαινε μαζί της, *Go with her.*

19. With the indicative or subjunctive, the monosyllabic forms are usually (not always) proclitic; with the imperative or participle, they are regularly enclitic.

Τὸν ἀγαπᾷ; *Do you love him?* Σὲ ἀγαπῶ, *I love thee.* Εἰπέ του, *Tell him.* Ἰδέ τους, *See them.* Ἀκούοντάς τον, *Hearing him.*

20. The proclitic pronouns are placed after the

auxiliary verbs *θέλω* or *θά*, and *ἄς*; also after *δέν*, *not*, *μή*, *not*, and *νά*.

*Θέλω τὸν ἰδεῖ*, *I will see him.* *Θὰ τὸν ἐπαινέσουν*, *They will praise him.* \**Ἄς τὸ ἔχῃ*, *Let him have it.* *Δέν τὸν ἀγαπῶμεν*, *We do not like him.* *Μὴν τὸν κατηγορῆς*, *Do not censure him.*

21. When the immediate and remote object of a verb are both monosyllabic pronouns, the remote object is put first.

*Μοῦ τὸ ἔδειξε*, *He showed it to me.* *Δείξέ τοῦ το*, *Show it to him.* *Τοῦ τὰ ἔφερα*, *I have brought them to him.* *Δείχνοντάς τοῦ τα*, *Showing them to him.* *Μὴ μοῦ τὰ λές αὐτά*, *Don't say these things to me.* *Δέν θὰ τοὺς τὸ δώσω*, *I will not give it to them.* \**Ἄς τοὺς τὸ δόσῃ*, *Let him give it to them.* *Τί σοῦ εἶπε*; *What did he say to you?* *Δέν μὲ εἶπε τίποτε*, *He did not say anything to me.*

## REFLEXIVE PRONOUN.

### § 52.

The reflexive pronoun refers to the subject of the sentence in which it stands.

*Τρέφε τὸν ἑαυτὸν σου*, *Support thyself.* *Εἶπες μὲ τὸν ἑαυτὸν σου*, *You said to yourself; You said in your heart.*

## RECIPROCAL PRONOUN.

### § 53.

In Classical Greek, the reciprocal pronoun refers to the subject of the sentence in which it stands.

*Τιμῶσιν ἀλλήλους*, *They honor one another.*

In Modern Greek, the verb agreeing with the first component part (*ὁ ἕνας*) is not expressed.

Κατηγοροῦν ὁ ἓνας τὸν ἄλλον, *They accuse one another.* Ὁρμησαν ὁ ἓνας κατὰ τοῦ ἄλλου, *They rushed against each other.* Στεκόμεθα μακρὰν ὁ εἰς τοῦ ἄλλου εἴκοσι βήματα, *We stand twenty paces from each other.*

## · POSSESSIVE PRONOUN.

### § 54.

1. The possessive pronoun is equivalent to the genitive of the corresponding personal pronoun.

Τὸ ἰδικόν μου βιβλίον, the same as Τὸ βιβλίον μου, *My book.* Ἐδικόν μου βιβλίον, the same as Βιβλίον μου, *A book of mine.* Τὰ παιδιὰ τὰ ἰδικά σου, *Thy children.* Παιδιὰ ἑδικά σου, *Children of thine.*

2. The possessive pronoun is used in answer to a question beginning with the genitive of the interrogative pronoun.

Τίνος εἶνε τοῦτο; *Whose is this?* Answer, Ἐδικόν μου, *Mine.* Ἐδικόν τους, *Theirs,* and so on.

## DEMONSTRATIVE PRONOUN.

### § 55.

1. Τοῦτος, *this*, refers to that which is near the speaker.

Τοῦτοι οἱ φίλοι, *These friends.* Τὸ μαχαίρι τοῦτο, *This knife.*

2. Ἐκεῖνος, *that*, refers to a person or thing remote from both the speaker and the person addressed.

Βλέπεις ἐκεῖνο τὸ σύννεφον; *Do you see yonder cloud?*

3. Ἐκεῖνος has also the force of the personal pronoun, *he, it, she.*

Τί σέ εἶπεν ἐκεῖνος; *What did he tell you?* Τὴν εἶδες ἐκείνην; *Did you see her?*

## INTERROGATIVE PRONOUN.

## § 56.

1. The interrogative pronoun is used both in direct and in indirect questions. (For examples, see below.)

2. It is used also in expressions of astonishment, admiration, or perplexity.

Τί σιωπή! *What silence!* Τί δὲν εἶνε ἱκανοὶ νὰ κατορθώσουν! *What are they not able to accomplish!*

## INDEFINITE PRONOUN.

## § 57.

The indefinite pronouns are used both adjectively and substantively.

Κάποιος, adjectively, *certain, a certain, some*; substantively, *a certain one, a certain person, some one, somebody*. Κάποιες γυναῖκες, *Some women*. Κάποιος τὸ ἔκαμε, *Some one did it*. Κάποιος θὰ φάγη ξύλο, *Some one (that is, you) will get a whipping*.

Κάτις, *a certain one, some one, somebody, some person*. Ὅποιος περιπατεῖ κᾶτι ἤρε κ' ἤφα (ἤφαγε), καὶ ὅποιος δὲν περιπατεῖ, κᾶτις τὸν ἤφα, *He who walks finds something to eat; but he who does not walk, some one eats him*. Γιὰ τὴν ἀγάπην κάτινος, *For the love of some one; For somebody's sake*. Πρῶτον δαγκάνει κάτινα μικρὴ δαγκαματίτσα, *It first inflicts a small bite upon some one*.

Κᾶτι, adjectively, *some, certain*; substantively, *something, something great*. Τοὺς ἔστειλε καὶ ἔπιασαν κᾶτι κατεργαρέους, *He sent them and they caught some rascals*.

Κᾶτι τρέχει, *Something is going on; Something is the matter*. Κᾶτι τὸ θαρροῦσε, *He thought it was something remarkable; He regarded it as something great*. It admits of being followed by *τι*. Ἔχω κᾶτι τι, *I have something*.

Τίς, adjectively, *certain, a certain, some, any, or simply, a, an*; substantively, *a certain one, some one, anybody, somebody; some, in the plural*. Ἀνθρώπος τις, *A certain man*. Παιδίον τι, *A boy*.

Ἐλεγέ τις ὅτι ὅστις ἐγεννήθη μωρὸς μένει πάντοτε μωρὸς, *Some one was wont to say that he who was born a fool remained always a fool*. Πιστεύουν τινὲς ὅτι ὁ ἥλιος εἶνε ψυχρὸς, *Some believe that the sun is cold*.

Τίποτε, *adjectively, any, some; substantively, anything, property.*  
 Είδες τίποτε ἀνθρώπους; *Have you seen any men?* Κύτταξε νὰ μὴν  
 κόψουν τίποτε δένδρα, *See that they do not cut down any trees.* Δὲν σὰς  
 ἔστειλε τίποτε; *Did he not send you anything?* Σ' ἐρώτησε τίποτε διὰ  
 ἐμένα; *Did he ask you anything about me?* Τίποτε δὲν μὰς κάμνουν, *They*  
*will not do us anything; They can do us nothing.* Ἀκόμη τίποτε δὲν ἔγινε,  
*As yet not anything has been done; Nothing has been done as yet.* Ὅλα  
 τὰ τίποτά του, *All his property.* Τοῦ ἀκριβοῦ τὸ τίποτε εἰς χαροκόπου  
 χέρια, *The miser's property falls into the hands of the spendthrift.*

## RELATIVE PRONOUN.

### § 58.

1. The relative pronoun agrees with its antecedent, that is, the word to which it refers, in gender and number; its case being determined by the nature of the clause in which it stands.

2. Ποῦ or Ὅπου is almost always a nominative or accusative. Further, it never comes after a preposition.

Τί θὰ τὸ κάμῃς αὐτὸ ποῦ κρατεῖς εἰς τὸ χέρι; *What are you going to do with the thing which you hold in your hand?* Ποῦ ἐπῆγγε ἐκεῖνος ποῦ ἦτον ἐδῶ προχθές; *Where has the man, who was here the day before yesterday, gone?*

3. The antecedent of ποῦ or ὁπου is often omitted.

Ἐγώ 'μαι ποῦ σοῦ τὰ 'φερνα τὰ μῆλα 'ς τὸ τῶδε, *I am he who used to bring you apples in my handkerchief.*

4. In expressions like the following, ποῦ or ὁπου is apparently superfluous.

Τί ἀνόητος ὁπου εἶσαι, καϊμένε! *What a fool you are, my good fellow!* Τί κεφάλι ποῦ ἔχει! *What a head he has got!* Τὸν ἐπαινοῦσαν μ' ὅλην τοὺς τὴν δύναμιν ὥσταν ὑποκριταὶ ὁπου ἦσαν, *They praised him with all their might like hypocrites as they were.*

5. Sometimes, for the sake of greater perspicuity, the antecedent is repeated after the relative.



Τὰ φρούρια τῆς Μονοβασίας καὶ τῆς Κορίνθου καὶ τοῦ Ναυπλίου, τὰ ὁποῖα φρούρια ἔχουν καλοὺς λιμένας, *The forts of Monobhasiá, Corinth, and Naphplion, which forts have good harbors.*

6. Sometimes the relative takes, by attraction, the case of its antecedent.

Ὑπερασπίζονται ὅσους καταφεύγουν εἰς αὐτούς, *They protect those who go to them for refuge.* Τὸ ἔλεγε εἰς ὅποιον καὶ ἂν ἔρχονταν, *He would say it to whatever person would come.* Κατάλογος τῶν ὧν εὐρίσκονται ἐδῶ, *A list of the things which are found here.* Δυστυχία του, ᾧ δυστυχία του ὁποῖαν θύλει βρεθῇ 'ς τὸ μαχαίρι σου ἀποκάτου, *Woe unto him, yea, woe unto him who shall be found under thy knife!*

7. On the other hand, the antecedent sometimes takes the case of its relative.

Πίτα(ν) ποῦ δὲν τρῶς, τί σὲ νοιάζει ἂν καίεται; *A pie which you are not to eat, — what care you if it is burned?*

8. If the relative refers to more than one antecedent, it is put in the plural and in the leading gender (§ 47, 4).

Ὁ ἄνδρας καὶ ἡ γυναῖκα οἱ ὁποῖοι ἀνεχώρησαν, *The man and the woman who have departed.* Αἱ γυναῖκες καὶ τὰ παιδιά αἱ ὁποῖαι μᾶς περιμένουν, *The women and the children who are waiting for us.*

(1) If the antecedents denote inanimate things, the relative is regularly put in the neuter plural.

Πέτραι καὶ σίδηρος τὰ ὁποῖα εἶνε ἄψυχα, *Stones and iron, which are inanimate things.*

(2) The relative sometimes agrees in gender with the nearest antecedent.

Ὁ ἰδρὼς καὶ τὸ αἷμα τὸ ὁποῖον εἶνε προσκολλημένον, *The sweat and the blood which adhere.*

## PRONOMINAL WORDS.

### § 59.

ἄλλῶς or ἄλλοιῶς (ἄλλοῖος), *otherwise, differently.*

ἄλλοιώτικος, *different.* Adverb ἄλλοιώτικα.

ἄλλος, ο, η, *other, another, else.* Irregular forms, G. ἄλλουνοῦ, ἄλληνῆς,

Plur. G. ἄλλωνῶν, A. ἄλλωνοὺς.

ἄλλοτε, *another time, at another time, at some other time, at other times.*  
 ἄλλου, *elsewhere, elsewhere.*

ἀπαλλοῦ (ἀπ' ἄλλου), *from another place.*

ἀπαντοῦ (ἀπ' αὐτοῦ), *from there, from near you.*

ἀπὲδῶ or ἀποδῶ (ἀπ' ἐδῶ), *hence; on this side; henceforth.*

ἀπекεί, ἀπέκει or ἀποκεῖ (ἀπ' ἐκεῖ), *thence; on that side; thereupon.*

ἀπεκεῖθε or ἀποκεῖθε, *for ἀπεκεῖ.*

ἀποκεῖ (ἀπὸ ἐκεῖ), *the same as ἀπεκεῖ.*

ἀποποῦ (ἀπὸ ποῦ), *whence?*

ἀπόπου (ἀπ' ὅπου), *whencesoever, from what place soever.*

αὐτοῦ, *there where you are; thither where you are; then, just.*

αὐτοῦθε (αὐτόθεν), *from there, from where you are.*

ἀφότου (ἀφ' ὅτου), *since, from the time when.*

ἀφού (ἀφ' οὗ), *since, after; because.*

δεῖνα, *indeclinable, such a one.*

ἐδῶ or δῶ, *here, hither; now.*

ἐδῶθε, ἐδῶθες, or δῶθε, *here, on this side.*

ἐκεῖ or κεῖ, *there, thither; then; onward, as applied to time.*

ἐκεῖθε or κεῖθε, *there on that side.*

ἔτσι, *so, less elegant than οὕτως.*

ἕως or ὥς, *as far as; until, till.*

ἕως ὅπου, *for ἕως οὗ.*

ἕωςότου (ἕως ὅτου), *until.*

ἕωςού (ἕως οὗ), *until.*

ἴδιος, *self, always with the article. Ἐγὼ ὁ ἴδιος, I myself. Ἐρχεται ὁ ἴδιος, He is coming himself.*

Also, *the same. Ὁ ἴδιος ἄνθρωπος, The same man.*

καθώς, *as, just as. Often preceded by ὥς. Ἐλα ὥς καθὼς εἶσαι, Come as you are.*

κάμποσος or κάμποσος, *some.*

κάποτε (κάν, ποτέ), *sometimes.*

κάπου (κάν, πού), *somewhere, somewhere.*

κάπως (κάν, πώς), *somehow, in some manner.*

μερικοί, *some.*

μοναχός or μονάχος, *alone, only. Also, self, followed by the enclitic genitive of the personal pronoun. Ἐπεσε μοναχό του, It fell of itself. Μονάχοι τους τρέχουν, They run of their own accord.*

μόνος, *the same as the preceding.*

ὅθεν(ν), *whence.*

ὅποτε or ὅποτε, *whenever, whensoever.*

όπου, *see ποῦ relative.*

ὅπου, *wherever, wheresoever, whithersoever.*

ὅπως, *as, just as, in whatever manner.*

ὅσος, *as, as much as, as many as.*

ὅταν, *when.*

οὕτως, *so, thus.*

πόθεν, *whence?*

• πόσος, *how much? how many?*

πότε, *when? Sometimes, whenever, as soon as.*

ποτέ, *ever, at any time.* In answer to a question, *never.*  
 πού, *where? whither?*  
 πού or όπου, *relative, where, in which place, whither; when.*  
 πουθενά, *anywhere, anywhere.* In answer to a question, *nowhere.*  
 πούποτε, *anywhere, anywhere.*  
 τάδε (ἴδε), *indeclinable, such, such a one.*  
 τέτοιος, *more elegant τοιοῦτος, τοιαύτη, τοιοῦτο(ν), such.*  
 τόσος, or τοσοῦτος, τοσαύτη, τοσοῦτο(ν), *so much, so many.*  
 τότε, *then.*  
 ὥς, *as, of manner or time.*  
 ὥσάν or σάν (ὥς, ἄν), *as if; like, as.*  
 ὥσού (ὥς οὐ), *for ἕωσού, until; before.*  
 ὥς πού, or ὥς όπου, *the same as ὥσού.*  
 ὥστε, *so that, so as, that, as; until.*  
 ὥστε πού, or ὥστε όπου, *until; while.*

### Correlative Pronominals.

Interrogative.	Indefinite.	Demonstrative.	Relative.
πόθεν			ὅθεν, ἀπόθεν
πόσος		τόσος, τοσοῦτος	ὅσος, ὁπόσος
πότε	κάποτε, ποτέ	τότε	ὅταν, ὁπότε
πού	κάπου, πουθενά, πούποτε		πού, όπου, ὅπου, ἀφού
πῶς	κάπως	οὕτως, ἔτσι	ὥς, καθώς, ὅπως

## NUMERALS.

### § 60.

1. Ἐνας, *a, an*, is often used with a substantive, when that substantive would alone express the same thing.

Ἦτον μίαν φοράν ἕνας βασιλεύς, *There was once a king.* Μία ὡραία νέα, *A beautiful young woman.* Ἐκράτει ἕνα ράβδι εἰς τὸ χέρι του, *He held a staff in his hand.*

2. The expression καὶ οἱ (rarely without the καὶ) preceding a cardinal number means *every one of, all.*

Καὶ οἱ δύο ἔφυγαν, *Both went away.* But Οἱ δύο ἔφυγαν, *The two went away.* Καὶ τοὺς πέντε τοὺς ἐκρέμασε ὁ πασάς, *The pasha hanged*

*every one of the five ; all five.* Χύνεται σὰν τὴν ἀστραπή, τοὺς τρεῖς τοὺς πετοσκοῖβει, *He rushes like lightning, he despatches all three.*

3. A cardinal number prefixed to words denoting eatables or drinkables means *dish, plate, cup, glass, or draught.*

Φέρε μία σούπα, *Bring a plate of soup.* Δόσε ἓνα νερό, *Give me a cup of water.* Ἐπὶ τρία τέσσερα ρακιά, *He drank three or four glasses of brandy.*

4. The distributive relation is expressed by means of ἀπό, followed by a cardinal number.

Ἐπῆραν ἀπὸ δύο γρόσια, *They received two piasters apiece.* Καθένας εἶχε ἀπὸ δύο πιστόλια, *Each one had a pair of pistols.* Ἐλάτε νὰ πιούμε ἀπὸ μὰ κούπα κρασί, *Let us drink a cup of wine apiece.*

5. Combinations are expressed by means of ἀπό and the repetition of the cardinal number.

Ἐρχονται ἀπὸ ἓνας ἓνας, *They come one after another ; one by one.* Τοὺς ἔκοψαν ἀπὸ ἓναν ἓναν, *They beheaded them one by one.* Πηγαίνουν ἀπὸ δύο δύο, *They go two and two.* Τοὺς ἔστειλε ἀπὸ δύο δύο, *He sent them forth by two and two.* Τοὺς ἀράδιασαν ἀπὸ τρεῖς τρεῖς, *They arranged them three and three.* Ἀπὸ δύο δύο κουβέντιαζαν, *They conversed by two and two ; two in one place.*

So Ἄπ' ὀλίγο ὀλίγο, *By little and little ; By degrees, or gradually.*

Sometimes ἀπό is omitted. Φιλήστε μ' ἓνας ἓνας, *Kiss me one after another.*

6. In certain connections, a cardinal or ordinal number preceded by the article denotes a fraction, of which the numerator is that number, and the denominator the same number plus one.

Εὗρηκα τρεῖς κ' ἐπῆρα τοὺς δύο, *I found three, and took away two of them.* Ὁ ἓνας πῆγε 'ς τὸ νερό, καὶ ἄλλος ψωμί νὰ φέρῃ, Ὁ τρίτος ὁ καλύτερος στέκεται 'ς τὸ τουφέκι, *One of them went to get water, the other to bring bread ; the third and best stands at his gun.*

7. In dates, the cardinal numbers are used, ἡμέρα, ὥρα, ἔτος, χρόνος, or χρόνια being understood.

Scholars regularly employ the cardinal numbers.

Ἦλθε εἰς τὴν μίαν τοῦ ἄλωνάρι (Ἦλθε τὴν πρώτην τοῦ Ιουλίου), *He came on the first of the Thresher (July).* Ἐλα εἰς τὴν μίαν, *Come at one o'clock.* Ἀπέθανε εἰς τὰ χίλια ὀκτακόσια πενήντα ἓνα (Ἀπέθανε τὸ χιλιοστὸν ὀκτακοσιοστὸν πεντηκοστὸν πρῶτον), *He died in the year eighteen hundred fifty-one.*

8. The substantive in connection with numerals like *twenty-one, thirty-one, forty-one, fifty-one*, is put in the singular or plural.

Εἴκοσι ἓνα χρόνια, Εἴκοσι ἓν ἔτος, *Twenty-one years.* Ἐκατέρησα τριάντα ἓναν χρόνον, *I waited thirty-one years.* Σαράντα μία ἐβδομάδα, *Forty-one weeks.*

NOTE 1. Compare SEPTUAGINT. Reg. 3, 14, 1. Τεσσαράκοντα καὶ ἐνὸς ἐνιαυτῶν. 3, 15, 10. Τεσσαράκοντα καὶ ἐν ἔτος.

9. Κἄν, *at least, about, nearly*, admits of being placed before a cardinal number.

Κἂν δεκαπτά καὶ δεκοχτὼ νομάτοι, *About seventeen or eighteen men.*

Κάνεις or Κάνενας (§ 31, 1, 2), adjectively *any, one, some*; substantively, *any one, anybody*. Εἶδες κανέναν ἄνθρωπον; *Have you seen any man?* Στείλε μας κανέναν ἄλλον αὐθέντην, *Send us some other master.*

Κακὸς ἄνθρωπος δὲν γίνεται κανεὶς εἰς μίαν στιγμήν, *No one becomes bad in a single moment.* Τί νὰ κάμη κανεὶς; *What can one (I) do?* — In answer to a question, it is apparently negative, *nobody, no one*. Δὲν εἶδες κανέναν; *Have you not seen anybody?* Answer, Κανέναν, *No; nobody, not any one.*

10. Numeral substantives in -αριά are used only in the singular, and are always preceded by μία or κάμμία, *some, about*. The other numeral substantives are preceded by μία, κάμμία, when they do not take the article.

Further, the noun to which a numeral substantive belongs is put in apposition with that numeral (§ 49, 3).

Ἦλθαν καμμιά δεκαριά καράβια, *Some ten ships have come.* Μὲ αὐτὸ τὸ ὄνομα εὐρίσκονται μία ἐξηνταριά οἰκογένειες εἰς τὴν Μεσσηνίαν, *There are threescore and ten families of that name in Messenia.* Στείλετέ μας μιὰ ἑκατοστή πονγγιά ἄσπρα, *Send us one hundred purses of money.* Ἐσκοτώθησαν τρεῖς χιλιάδες Ρῶσσοι, *Three thousand Russians were killed.*

NOTE 2. Compare LYSIAS, Epitaph. p. 192, 27. Ἔστειλε πενήκοντα μυριάδας στρατιάν.

11. A mixed number of which the fractional part is *one half* is expressed by subjoining καὶ μισός, *and a half*, or by annexing -ἥμισυ or -μισυ to the whole number.

Ἐνας καὶ μισός, Ἐνα καὶ μισό, Μία καὶ μισή, *One and a half.* Τρεῖς καὶ μισή, *Three and a half.*

Ἐνάμισυ (Ἐνά ἥμισυ), Μιδμισυ (Μιά ἥμισυ), *One and a half.* Δυόμισυ, *Two and a half.* Τρεισήμισυ (Τρεῖς ἥμισυ), Τριάμισυ (Τριά ἥμισυ), *Three and a half.* Ἐβδομήντα ἑφτάμισυ, *Seventy-one and a half.*

NOTE 3. For the form μισός, compare C. n. 38, τὸ ἥμισον, implying ἥμισος, for ἥμισυς, *half*.

12. Καθεὶς or Καθένας (§ 31, 1, 1), *every one, each one*, substantively..

Ἐλ' ἂς πίνουμε μαζὶ ὁ καθένας ὅσο ζῇ, *Let us, each of us, drink as long as we live.*

Κάθε, *every, each*, adjectively. Κάθε ἄνθρωπος, *Every man.* Κάθε γυναῖκα, *Every woman.* Κάθε πρᾶγμα ἔχει καὶ τὸν καιρὸν του, *Everything has its time.*

## THE CASES.

## GENITIVE.

## § 61.

1. A substantive, or substantive pronoun, attributively or predicatively annexed to another substantive, for the sake of limiting or restricting its meaning, is put in the genitive (called *adnominal*), if it refers to a different person or thing.

Attributively. 'Ο υἱὸς τοῦ Γεωργίου, *George's son; The son of George.* 'Ο πατέρας τοῦ παιδιοῦ, *The child's father; The father of the child.* 'Ο υἱὸς τοῦ πατρός, *The son of the father.* 'Ο κήπος μου, *My garden.* Κήπος μου, *A garden of mine.* Τὸ σπῖτι τοῦ φίλου μας, *Our friend's house; The house of our friend.* Τὰ ποδάρια των, *Their feet.* Τί λογὴς ἄνθρωπος εἶνε; *What sort of a man is he?* Εἶνε ἄνθρωπος τοῦ σκοινιοῦ καὶ τοῦ παλουκιοῦ, *He is a man of the rope and the pole; that is, He deserves to be hanged or impaled; simply, A scape-gallows.* Ἐννὰ πηχῶν μαντίλι, *A handkerchief nine ells long.* Δύο γροσιῶν πανί, *Two piasters' worth of cotton cloth.* Βάρκα εἴκοσι τεσσάρων κοπιῶν, *A boat with twenty-four oars.* Ἐφτά χρόνῶν παιδί, *A child seven years old.* Τριῶν ἡμερῶν περπατησιδ, *Three days' journey.* Πέντε μερῶν νύφη, *A bride of five days' standing.* Ἐφτά μερῶν ζωή, *Seven days' life.*

Predicatively. Τίνος εἶνε τὸ ἀμπέλι; *Whose is the vineyard?* Πόσων χρόνων εἶσαι; *How many years old are you? simply, How old are you?* Εἶμαι δώδεκα χρόνων, *I am twelve years old.* Τὸ ἔκαμα δύο χρόνων, *I made it two years old; I nourished it until it was two years old.*

2. When a proper name in the genitive is subjoined to another proper name, υἱός, *son*, θυγατέρα, *daughter*, or γυναῖκα, *wife*, is to be mentally supplied.

Πέτρος Ἰωάννου, with the article 'Ο Πέτρος τοῦ Ἰωάννου, or 'Ο Πέτρος Ἰωάννου, *Peter the son of John.* Ἑλένη Δημητρίου, with the article Ἡ Ἑλένη τοῦ Δημητρίου, or Ἡ Ἑλένη Δημητρίου, *Helen the daughter (or wife) of Dhimitrios.*

NOTE. This idiom is prevalent in those parts of Greece and Tur-

key where family names are not common. Scholars need not be informed that it is strictly classical. DEMOSTHENES, de Cor. pp. 235 (ψήφισμα). Δημοσθένης Δημοσθένους. 238 Καλλισθένης Ἐτεονίκου. 243 (γραφή). Αἰσχίνης Ἀτρομήτου.

3. In *fashionable* style, the name of a gentleman's wife is denoted by subjoining the genitive of the husband's name to ἡ κυρία, *mistress, lady*.

Ἡ κυρία Μουρούζη, Mrs. Murízis; Madam Murízis; for the more popular Ἡ κυρά Μουρούζαινα. (§ 16, 1.)

4. The genitive of the name of a city, town, or village is, in formal style, put after πόλις, χώρα, or χωρίον.

Ἡ πόλις τοῦ Λονδίνου, The city of London; the same as Ἡ πόλις τὸ Λονδίον, The city London.

5. Certain adjectives denoting a *part* are followed by the enclitic genitives of the personal pronoun denoting the whole.

Ὁ καθένας μας, Ἡ καθεμία μας, Τὸ καθένα μας, Every one of us. Καθεὶς σας, Every one of you. Ἀπὸ κανένα σας, From any one (or no one) of you. Ὅλοι μας, All of us; We all. Ὅλοι τοὺς, All of them. Καὶ οἱ δύο μας, Both of us. Καὶ οἱ τρεῖς τοὺς, All three of them. (§ 60, 9. 12.)

6. The genitive is used after certain adverbs of place and time having the force of substantives.

Ἀγνάντια τῶν Τρικάλων, Opposite Tríkala. Ἀνάμεσα τῶν δύο, Between the two. Ποτέ μου (σου, του), Ever (or never) in my (your, his) life.

Adverbs belonging here are ἀγνάντια, ἀνάμεσα, ἀναμεταξύ, ἀνήμερα, ἀπάνω, ἀπανωθιό, ἀπὲμπρός or ἀπομπροστά, γύρω, ἐμπρός or ἐμπροστά, καταμεσίς, καταπάνω, καταπόδι or κατόπι, κοντά, μαζί, μακριά, μεταξύ, ὅπισω, ποτέ, σιμά, τριγύρω.

7. In certain phrases the genitive has apparently the force of an adverb.

Ὅσο ὃ μάκρος τ' οὐρανοῦ, κ' ἡ θάλασσα τοῦ βάθου, As the heavens for their height, and the sea for its depth; As high as heaven, and as deep as the sea. Τοῦ θανάτου πέφτει, He fell as if he had received his

*death-blow. Μ' ἔρρηξε τοῦ θανάτου, It brought me near death. Τοῦ κάκου κοπιάσεις, You labor in vain. Ἀπῆλθον τοῦ κατηφόρου, They went down hill. Τὸν ἐξέπλωσε τοῦ μάκρου, He stretched him on the ground; He floored him. Τοῖχου τοῖχου σέρνουνται, He was dragging himself along the walls; from wall to wall. Ἐπῆγε τοῦ ψήλου (ὕψους), He went high up in the sky.*

### *Genitive of Place and Time.*

8. In a few instances the genitive denotes the place *within which* anything happens.

*Στεριᾶς καὶ τοῦ πελάγους ἐὰ λάμψῃ ὁ σταυρός, That the cross may shine by land and by water. Τὴν χώραν ἐτριγύρισαν τῆς γῆς καὶ τῆς θαλάσσης, They surrounded the town on the land side and on the sea side.*

9. A Saint's day is denoted by the genitive of the name of that Saint, τὴν ἡμέραν being understood.

*Ποῦ ἦσαν τοῦ ἁγίου Βασιλείου; Where were you on Saint Basil's day?*

### ACCUSATIVE.

#### § 62.

1. The immediate object of a transitive verb is put in the accusative, as in classical Greek.

2. A number of verbs, which are intransitive in English, are transitive in Greek.

*Κλαίουσι τὸν καπιτάνιο, They weep for their chieftain. Μὴν τὸ πατῆς, Do not tread upon it.*

*Σο πετροβολῶ, throw stones at, τρέμω, tremble at, fear.*

3. A transitive verb admits of being followed by a kindred noun in the accusative.

*Ἐν τὸν ὕπνῳ ποῦ κοιμούμουν, In the sleep which I was sleeping; In my sleep. Ἐν τῇ στράτῃ ὅπου πάγαινε, On the way which he was going. Παίζον τὴν πιλάλα, They play "Run and catch." Δὲν ἔφταιξαν κανένα φταίξιμο, They committed no fault.*



4. Certain active verbs are followed by two accusatives, the one of a person and the other of a thing.

In the passive they retain the accusative of the thing.

Βάλε με ἀνδρῖκια ρούχα, *Put on me man's clothes.* Ἐγδύθηκε τὰ ρούχᾳ του, *He put off his clothes.* Τὸν διδάσκει ποιητικά, *He teaches him poetry.* Ὁ μαθητὴς διδάσκεται ποιητικὴν, *The pupil is taught poetry.* Τὸν ἔνδυσαν κόκκινα, *They clothed him with red garments.* Ἐνδύθη τὸ φόρεμά του, *He put on his garment.* Τὸν ἐνθύμισε τὴν συνθήκην των, *He reminded him of their agreement.* Τί σ' ἐρώτησε; *What did he ask you?*

Verbs belonging here: ἀρματόνω, βάνω, βυζαίνω, ἐγδύνω, διδάσκω, ἐκδύνω, ἐνθυμίζω, ἐρωτῶ, ζῶ, ζώνω, ποτίζω, στολίζω, τυγίζω, φορτόνω, and the like.

5. Some passive verbs are followed by the accusative of the remote object, although the active construction is inadmissible.

\*Ἀρραβωνίζομαι or Συβάζομαι τὸν or τὴν, *be betrothed or affianced to*, said of the man or woman. But ἀρραβωνίζω or συβάζω τὴν μὲ τόν, *betrothe, affianced*, said of the parents or guardians.

Εὐλογοῦμαι τὸν or τὴν, *marry*, said of the man or woman. But εὐλογῶ τὴν μὲ τόν, *marry to*, *unite in matrimony*, said of the priest.

Στεφανόνομαι τὸν or τὴν, *in ecclesiastical language Στέφομαι, marry, be married to*, said of the bride or bridegroom. But Στεφανόνω τὸν μὲ τὴν, *marry to, give in marriage*, said of the priest, parents, guardians, or the godfather (σύντεκνος).

\*Ἐπανδρεῖν τὸν or τὴν, *marry*, of the woman, improperly of the man also. But Ἐπανδρεύω, *give in marriage*, of the parents or guardians.

So ξεφορτόνομαι τόν, *shake off, get rid of*, προσηκόνω τόν, *rise for*, στερούμαι, *lose, be deprived of*, στρωμένος τόν, *spread with*, τυλίγομαι τόν, *wrap up myself in*.

6. The accusative after καλῶς, *welcome*, depends on εὐρήκαμεν, or ἀπολαύσαμεν.

“Καλὴ σου μέρα, Δῆμό μου.” “Καλῶς τοὺς διαβάτες,” “Good morning to you, my Dhimos” “Welcome, travellers.”

### Limiting Accusative.

7. After words denoting measures of length, the dimension is put in the accusative.

Sometimes κατά, *in, as to, in respect to*, is put before this accusative.

Τὸ πηγάδι εἶνε εἴκοσι πόδας τὸ βάθος (§ 62, 12), *The well is twenty feet deep (or in depth)*. Also τὸ βάθος τοῦ πηγαδίου εἶνε εἴκοσι πόδες, *The depth of the well is twenty feet*. Also, τὸ πηγάδι ἔχει εἴκοσι πόδας βάθος, *The well has the depth of twenty feet*.

The accusatives to which this rule applies are βάθος, *depth*, μήκος, *length*, πάχος or χῶδρος, *thickness*, πλάτος or φάρδος, *breadth, width*, ὕψος, *height*.

8. After comparatives, the accusative denotes the measure of excess or deficiency.

Ἐκεῖνος εἶνε τρία ποδάρια μακρύτερος ἀπὸ σένα, *He is three feet taller than you*. Θὰ σοῦ σηκώσω τὴν ταγὴν σαράντα πέντε φουῦκτες, *I will increase your allowance by forty-five handfuls*. Ἐπιθυμοῦν νὰ πολεμήσουν μίαν ὥραν ἀρχίτερα, *They are eager to fight as soon as possible*.

9. In the following construction, the accusative arises from apposition.

Χέρια πόδια θὰ σὰς δέσω, *I will bind you hand and foot*.

10. The accusative τὰ ἑκατόν, *per centum*, denotes the rate of interest.

The educated usually employ τοῖς ἑκατόν, *to the hundred*, to express the same thing.

Πληρόνω δεκαπέντε τὰ (τοῖς) ἑκατόν, *I pay fifteen per cent interest*.

11. Certain accusatives have the force of adverbs.

Ἀρμενίζω ἄκρῃ ἄκρῃ, *I sail along the shore*. Τρία τουφέκια τοῦ ῥρηξαν, τὰ τρι' ἀράδ' ἀράδα, *They gave him three bullets, the three in quick succession*. Ἐβγήκε ἀφορμὴ νὰ πιῇ νερό, *He went out under the pretence of drinking water*. Πηγαίνει γαλὸ γαλὸ, *It sails along the shore*. Πήγαινε γωνιά γωνιά, *Go from corner to corner; along the corners*. Ἐρρήχθηκε γιουρούσι, *He charged (in military language)*. Ἐπεσε διπλά, *He fell in an inclined posture*. Ἐπῆγε δρομῇ, *He went running*. Ἐπῆγα καβάλλα, *I went on horseback*.

Κάτι τρέχεις, *You seem to be running; I should like to know Why you are running*. Ὁμίλησέ τον κομμάτι, *Speak to him a little*. Πέτρα τὴν πέτρα περπατοῦν, λιθάρι τὸ λιθάρι, *They leap from stone to stone*,

and from rock to rock. Ἐβγήκε ὁ Γκέκας παγαυιά, *Gékas has gone out at the head of an army.* Τὸ πλάγι πλάγι πήγαινε, *He was going on the slope.* Ράχι 'σε ράχι περπατεῖ, *He walks from ridge to ridge.* Σκαλὶ σκαλὶ κατέβαινε, σκαλὶ τὸ μετανοῶναι, *He descended step by step; at each step he repented.*

Τί τρέχεις; *Why do you run?*

### *Extent of Space.*

12. Extent of space or distance is put in the accusative.

Τοῦτο τὸ χωριὸν εἶνε τρία μίλια μακριὰ ἀπὸ τὸ ἄλλο, *This village is three miles distant from the other.* Ἐπεριπάτησαν διακόσια μίλια, *They walked two hundred miles.* Δὲν ἤμπορούσαν νὰ ἔβγουν ἓνα ἀχνάρι, *They could not go out one step.* Τὸ ὄρος εἶνε εἴκοσι χιλιάδας πόδας τὸ ὕψος (§ 63, 7), *The mountain is twenty thousand feet high.*

As distance in Greece and Turkey is measured by time, the accusative of ὥρα, ἡμέρα, μήνας, or χρόνος, with or without δρόμον, is to be regarded as denoting space rather than time.

Πηγαίνει δυὸ ὥρες δρόμον, *He travels two hours.* Ἐπῆγε μία ὥρα μακριὰ ἀπὸ ἐκεῖ ὅπου ἤμαστέ ἡμεῖς, *He went an hour's distance from where we were.*

### *Duration of Time.*

13. The time answering to *how long* is put in the accusative.

This rule applies to the natural and artificial divisions of time; as ἡμέρα, *day*, νύκτα, *night*, καλοκαίρι, *summer*, χειμῶνας, *winter*, μήνας, *month*, χρόνος, *year*, στιγμή, *moment*, ἴσταν, *instant*, ὥρα, *hour*, καιρὸς, *time*.

Κοιμᾶται ὅλην τὴν ἡμέραν, *He sleeps the whole day.* Δώδεκα μέρες ἔλειπα, *I was absent twelve days.* Πόσον καιρὸν ἐστάθης εἰς τὸ Βουκορέστι; *How long did you stay at Bucharest?* Τρεῖς μῆνες σ' ἐκατέρησε, *He waited three months for you.*

### *How long since.*

14. The time answering to the question *how long since* is put in the accusative preceded by τὴν ὥραν, *now*, ἐδὼ καί, or ἀπὸ ἐδὼ καί, *from this time reckoning backwards*,

Ἀπέθανε τώρα τρεῖς χρόνους, *It is now three years since he died; He has been dead these three years past.* Ἀπέθανε ἔδω καὶ τρεῖς χρόνους, *He died three years ago.* Εἶνε τώρα τρεῖς χρόνοι ἀφου (improperly ποῦ or ὅπου) ἀπέθανε, *It is now three years since he died.* Ἀπέρασαν τρεῖς χρόνοι ἀφου ἀπέθανε, *Three years have passed away since he died.*

Τὸν γνωρίζω ἀπεδὼ καὶ δέκα χρόνους, *I have known him these ten years past.* Τὸν ἀνδρα ᾗ'ς τὴν ξενιτειὰ ἔδω καὶ δέκα χρόνους, *My husband has been absent from home these ten years.*

## DATIVE.

### § 63.

1. In Modern Greek, the functions of the dative (strictly so called) are performed by the genitive or accusative.

The genitive here is more analogical than the accusative. (Compare the classical genitive dual, which, so far as form is concerned, coincides with the dative dual.)

As the genitives *mās*, *σās*, *τούς*, do not differ in form from the corresponding accusatives, it makes no difference whether, in expressions like *Δόσε τοὺς ψωμί*, *Give them bread*, they are regarded as genitives or accusatives.

Τί σοῦ (or σέ) ἔδωκε; *What did he give you?* Δόσε το τῆς γυναίκας, *Give it to the woman.* Εἰπέ το τοῦ ἀνθρώπου, *Say it to the man.* Σοῦ ἄρεσε ἡ ἀνδρεία μου; *Did my valor please you?* Ἐγραψα τρία γράμματα τοῦ φίλου σου, *I wrote your friend three letters.* Δόσε τοῦ το, *Give it him.*

Verbs belonging here: ἀποκρίνομαι, ἀρέζω or ἀρέσκω, ἀφιερώνω, βαρῶ, γράφω, δανείζω, δείχνω, δίδω, εἰδοποιῶ, ἐτοιμάζω, εὐρίσκω, κάμνω, λέγω, λείπω, μέλει, μένω, μυρίζω, νοιάζει, ὁμόνω, παραδίδω, πέφτω, πρέπω, προξενῶ, σόνω, στέλνω, στρόνω, συντυχαίνω, τάζω, τυχαίνω, ὑπόσχομαι, φαίνομαι, φανερόνω, φέρνω, φθάνω, φιλεῶ, φωνάζω, χαιρετῶ, χαρίζω, χρειάζομαι, χρεωστῶ, and the like.

Adjectives belonging here: ἀναγκαῖος, *necessary*, ἀρκετός, *enough, sufficient*. Δέν τοὺς εἶνε ἀναγκαῖον, *It is not necessary to them; They do not need it.*

2. In examples like the following, the genitive of the personal pronoun, although apparently adnominal, is *felt* after the verb.

Μοῦ ἀγκάλιασε τὸ σῶμα, *He embraced my body.* Τῆς βάνει κ' εἰς τὸ δάκτυλο ὁμορφο δαχτυλίδι, *He puts on her finger a beautiful ring.* Ἐβ-

γαλέ του τὴν ψυχὴν του, *He took his soul out of him.* Νὰ μοῦ γνωιοσθοῦν τὸ σπίτι μου, *That they may take care of my house.* Νὰ μοῦ κυττάζουν τὸ παιδί, *That they may look after my child.* Σοῦ παίρνω τὸ κεφάλι, *I will take your head off.* Μοῦ πονοῦν τὰ πόδια, *My feet ache.* Ὁ πασᾶς θὰ μᾶς τσακίσῃ τὰ κόκαλα, *The pasha will break our bones.* Σοῦ φιλοῦν τὸ χέρι, *They kiss your hand.*

NOTE. Compare PLATO. *Phaedo.* p. 117 A. Ἔως ἂν σου βάρος ἐν τοῖς σκέλεσι γένηται. *Crit.* p. 53 A. Κινδυνεύουσσί γέ σου οἱ ἐπιτήδαιοι καὶ αὐτοὶ φεύγειν. *Symp.* 215 E. Τεθορύβητό μου ἡ ψυχὴ.

3. The enclitic or proclitic genitive of the first and second persons of the personal pronouns, in certain connections, is apparently superfluous.

Τί μοῦ τὸν κυττάζεις; *Why do you spare him?* the contrary would give me pleasure. Σοῦ τὸν ἐτίναξαν ἕνα καλὸ ραβδί, *They gave him a sound thrashing;* it makes you glad to hear it, I know.

4. In expressions like the following, a verb is to be mentally supplied.

Καλὴ σου μέρα, Γιώτῃ μου, *Good morning to you, my Ghíotis.* Καλὴ ἑσπέρα σας, *Good evening to you.* But Καλὴ ἡμέρα, *Good morning.* Καλὴ ἑσπέρα, *Good evening.*

Γεῖά σας χαρά σας, ἄρχοντες, *Health and joy to you, Sirs.* Χάρισμά σου, *Take it as a present, from me;* Take it and welcome; *I make you a present of it.*

5. In formal style, the accusative with εἰς, *to*, takes the place of the classical dative.

Τοῦτο δὲν ἀνήκει εἰς αὐτούς, *This does not belong to them.* Εἰς τίνα τὸ εἶπες; *Whom did you say it to?* Ἐδόθη εἰς αὐτούς, *It was given to them.* Ἐκδοτος εἰς τὰς ἡδονάς, *Devoted to pleasure.* Πληρώσετε εἰς τὸν ἐπιφέροντα χιλίας δραχμάς, *Pay to the bearer one thousand drachmas.*

So Δόσιμον εἰς τὴν χώραν, *A tax paid to the town;* simply town-tax.

6. In general, that *for* which anything is or is done is put in the accusative with διὰ, *for*.

Τοῦτο τὸ φαγὶ δὲν εἶνε διὰ ἐσένα, *This dish is not for you.* Διὰ τὰ γρόσια καὶ τὸν πατέρα του πουλεῖ, *He will sell even his own father for piasters (money).*

## ABLATIVE RELATIONS.

## § 64.

*Place Whence.*

1. The place *whence* is put in the accusative preceded by *ἀπό*, *from*, *out of*.

*Ἔρχεται ἀπὸ τῆς Κωνσταντινουπόλεως, He comes from Constantinople. Θὰ φύγωμεν ἀπὸ τῆς Ἀλεξάνδρειαν, We shall go away from Alexandria. Ἐβγήκε ἀπὸ τοῦ σπιτι τοῦ, He has come (or gone) out of his house.*

*Time From,*

2. The time *from* is put in the accusative with *ἀπό*, *from*.

*Ἐπολεμοῦσαν ἀπὸ τοῦ πωρινὸ ὥς τὸ βράδυ, They were fighting from morning till evening. Ἀκόμα δὲν ἀπέρασαν τρία χρόνια ἀπὸ τὸν καιρὸν ποῦ σὲ εἶδα, Three years have not elapsed yet from the time (when) I saw you; It is not three years since I saw you. Ἀπὸ τὸν καιρὸν ὅπου ἀπέθανε ἕως τώρα πόσοι χρόνοι εἶνε; From the time she died until now how many years is it? Ἀπὸ τοὺς δώδεκα χρόνους κ' ἐκεῖ τὸν εἶδα, From the twelve years onward I saw him. Ἀπὸ τοὺς ἑκατὸ κ' ἔμπρὸς νὰ γηράσῃς, After the hundred years may you grow old.*

3. The expression *ἀπὸ μικρός* means *from a child, when a child*.

*Ἀπὸ μικρὸς ὀρφάνεψα, I became an orphan when a child.*

*Separation, Procession, Cessation.*

4. The accusative with *ἀπό*, *from*, *of*, is put after words denoting separation, departure, procession, source, cessation.

*Ἀγλιστράει ἀπ' τὸ σκουτέλλι, It slips out of the dish. Τὴν ἀγνόησεν ἀπὸ ψηλῇ ραχοῦλα, He espied her from a high ridge. Ἀπὸ ποῖον τ' ἀγόρασες; Whom did you buy it of? Δὲν τὸ ἤκουσα ἀπὸ κανέναν, I did not hear it from anybody. Μ' ἔδειχναν ἀλλοιώτικα ἀπ' ὅ τι μ' ἔδειχνεν ἐκείνος, They made me look different from what that one did. Ἀνασαίνει ἀπὸ τὸ αὐτί, He breathes through the ear. Ἀπελπίσθηκα ἀπὸ τοὺς*

ξένους, *I have despaired of obtaining aid from foreigners.* Ἀπὸ τοῦτο ἀρχίσετε, *Begin with this.*

Words belonging here: ἀγλίστρῶ, ἀγναντεύω, ἀγοράζω, ἀκούω, ἀλλοιώτικος, ἀνασαίνω, ἀπελπίζομαι, ἀπομακρύνω, ἀρχίζω, βλέπω, βοηθῶ, βράζω, γεμάτος, γεμίζω, γεννῶμαι, γλυτόνω, γνωρίζω, δανείζομαι, δείχνω, διαβαίνω, ἐβγαίνω, εἶμαι, ἐλευθερόνω, εὐκαιρῶ, ζητῶ, ζῶ, κρεμνῶ, κρύπτω, λαμβάνω, λείπω, μαθαίνω, ξεχωρίζω, παίρνω, παύω, περνῶ, πέφτω, ὑστερον, φωνάζω, χωριστά, and a number of others.

5. Δίχως and χωρίς, *without*, are followed by the accusative.

Καὶ τώρα κείτομαι 'ς τῇ γῇ κορμὶ δίχως κεφάλι, *And now I am lying on the ground, a body without a head.* Τί προσμένεις ἀπὸ ἀνθρώπου χωρὶς γνώσιν; *What can you expect from a man without understanding?*

### *The Agent after Passive Forms.*

6. The agent after a passive form is put in the accusative with ἀπό, *by*.

Scholars usually prefer the classical construction; that is, ὑπό or παρά with the genitive.

Τὰ ξύλα κόπτονται ἀπὸ τὸν ξυλοκόπον, *The wood is cut by the wood-cutter.* Corresponding active construction, Ὁ ξυλοκόπος κόπτει τὰ ξύλα, *The wood-cutter cuts the wood.*

### *The Part taken hold of.*

7. The part taken hold of is put in the accusative with ἀπό, *by*.

Ἀπ' τὰ μαλλιά μ' ἀρπάζει, *She seizes me by the hair.* Τὸν βαστῶ ἀπὸ τὸ χέρι, *I hold him by the hand.* Τὸν κρατεῖ ἀπ' τ' αὐτιά, *He holds him by the ears.*

### *Transformation.*

8. When a transformation is spoken of, ἀπό takes the nominative.

Ἀπὸ παπουτῆς γίνεις πολιτικός, *From a shoemaker you have become a statesman.* Ἀπὸ ἐκεῖ ὅπου ἦσουν παπουτῆς, *From being a shoemaker.*

### Partitive Relation.

9. Certain words denoting a part are followed by the accusative, with *ἀπό*, denoting the whole.

Ὁ δεύτερος ἀπὸ τῶν δύο, *The second of the two*; simply, *One of the two*. Ἀπὸ ἡμῶν δύο μόνον ἐσκοτώθησαν, *Only two of us were killed*. Ἐκ ἀπ' αὐτῶν, *One of them*. Ὅποιος ἀπὸ σῶς, *Whoever of you*. Ὅσοι ἀπ' αὐτῶν, *As many of them*. Τινὲς ἀπ' αὐτῶν, *Some of them*.

10. The accusative with *ἀπό* admits of being put after any verb, when the action refers to a part.

Φάγε ἀπὸ τοῦτο τὸ ψωμὶ, καὶ πῖε ἀπὸ τοῦτο τὸ κρασί, *Eat of this bread, and drink of this wine*. Ἐχει ἀπὸ τὸ ἴδιον κρασί, *He has (some) of the same wine*. Ἀπὸ προφάσεις ὅσας θέλει εὐρίσκει κανείς, *One can find as many pretences (excuses) as he pleases*. Νὰ ἀγοράσῃς ἀπ' αὐτά, *You must buy some of them*. Ἀπὸ κλεφτιά δὲν ξέρει, *He knows nothing of the Klephtic profession*.

### Comparison.

11. The comparative is followed by the accusative with *ἀπό*, *than*.

Καλύτερος ἀπὸ ὅλους, *Better than all*. Τὸ γνωρίζει καλύτερα ἀπὸ κάθε ἄλλον, *He knows it better than anybody else*.

12. But when the comparative adjective has the force of a substantive, it is followed by the adnominal genitive.

Φιλονεικεῖ μὲ τῶν καλυτέρων του, *He disputes with his superiors*. Ἐκεῖ ἔβρηκε τὲς ὅμοιες τῆς καὶ τὲς χειρότερές τῆς, *And there she found her equals and her inferiors*.

13. Comparison is also expressed by means of *παρα*, *than*, the case of the noun following it being the same as that which precedes it.

Πλείότεροι εἶνε οἱ εἰδωολάτραι παρὰ οἱ Χριστιανοί, *The idolaters are more numerous than the Christians*; *There are more idolaters in the world than Christians*. Καλύτερα μίᾱς ὥρας ἐλεύθερη ζωὴ, Παρὰ σαράντα χρόνων σκλαβιᾷ καὶ φυλακῇ, *One hour's free life is better than forty years in*



*servitude.* Καλλίω ἓνας φρόνιμος ἐχθρὸς, παρὰ ἓνας τρελὸς φίλος, *Better is a wise enemy, than a foolish friend.*

### Material.

14. The material of which anything is made is conceived of as being detached from a whole, and is accordingly put in the accusative with ἀπό, *of*.

Κτισμένο ἀπὸ τοῦβλα, *Built of brick.* Κατασκευασμένο ἀπὸ μαλλί καὶ βαμπάκι, *Made of wool and cotton.* Στεφάνι ἀπὸ λουλούδια, *A wreath of flowers.* Σωρὸς ἀπὸ πέτρες, *A heap of stones.* Σπαθὶ ἀπὸ ξύλο, *A sword of wood; A wooden sword.* Στέφανα ἀπὸ κρίνους καὶ μυρτιάς, *Wreaths of lilies and myrtles.* Ἀπὸ τί γίνονται τὰ βουλίνα; *What are wafers made of?*

### Cause, Reason.

15. The cause of an action or state is put in the accusative with ἀπό, *from, of, for, because of, on account of, by reason of*.

Ἀπέθανε ἀπὸ τὴν πείναν, *He died of starvation.* Ψοφῶ ἀπὸ τὸ κρύο, *I am dying with cold.* Ἔσκασε ἀπ' τὰ γέλια, *He burst his sides with laughing.* Ἀπὸ τὴν χαράν του ἔκλαυσε, *He wept for joy.* Ἀπὸ τὸ μέγα πνεῦμα νομίζεται τρελὸς, *On account of his great genius, he is considered crazy.* Φωνάζει ἀπὸ τὴν στενοχωρίαν του, *He cries out for anguish.*

16. In a few instances, the genitive is employed instead of the accusative with ἀπό.

Ἀπέθανε τῆς πείνας, *for the more common Ἀπέθανε ἀπὸ τὴν πείναν, He died of starvation.* Σκοτίζομαι τῆς πείνας, *I am darkened by reason of hunger.*

## LOCATIVE AND TEMPORAL RELATIONS.

### § 65.

#### Where and Whither.

1. The place *where* or *whither* is put in the ac-

cusative with εἰς, *in, within, at, on ; to, into ; or πρὸς, towards.*

Ἦλθε εἰς τὸ σπίτι του, *He is in his house.* Ἐπῆγε εἰς τὸ σπίτι του, *He went to his house.* ἤμεθα εἰς τὴν κορυφὴν τοῦ βουνοῦ, *We were on the top of the mountain.* Ἐφθάσαμεν εἰς τὴν κορυφὴν τοῦ βουνοῦ, *We arrived at the top of the mountain.* Κατοικεῖ εἰς τὰ Τρίκαλα, *He resides at Tríkala.* Ἀράξαμε εἰς τοὺς Τρεῖς Μύλους, *We anchored at Three Mills.* Ἀπῖθωσε τὰ παπούτσια σου 'ς τὴ σκάλα, *Leave your shoes on the stairs.* Σφούγγισε τὰ χέρια σου 'ς τὸ μαντίλι, *Wipe your hands on the towel.* Ἐπεσεν εἰς τὴν θάλασσαν, *He fell into the sea.* Ὁρμοῦν εὐθὺς 'ς ἐμένα, *They immediately rush against me.* Φύσα 'ς τὸ σταυρόν, *Blow upon the Cross.* Ρῆξέ το 'ς τὴ γῆ, *Throw it on the ground.* Ἀγwanτεύει πρὸς τὴ Φραγκιά, *He looks towards the land of the Franks.*

Ἐπαινεῖται εἰς τὸ κάλλος της, *She prides herself on her beauty.* Σὲ φθονῶ εἰς τὴν εὐτυχίαν σου, *I envy you for your happiness.* Τὸν ἐκτύπησε 'ς τὸ κεφάλι, *He struck him in the head.* Κύτταξέ τον εἰς τὸ πρόσωπον, *Look him in the face.*

2. The accusative σπίτι, *home*, without a preposition, in certain connections answers to the question *whither.*

Σύρε, γιατρέ μου, σπίτι σου, *Go home, my doctor.* Καὶ ἀπὲ σὲ στέλνω σπίτι σου μὲ δέκα παλληκάρια, *And then I will send you home with ten soldiers.*

3. Εἰς, *to*, is elliptically put before the genitive.

Ἐπῆγε 'ς τοῦ Νικολάου, *He went to Nicholas's*, sc. σπίτι, *house.*

4. The accusative with εἰς is put in apposition with the accusative of place, for the sake of more particularly explaining the meaning of the latter.

Μέσα 'ς τὸ περιβόλι μου, 'ς τὴ μέση 'ς τὴν αὐλή μου, *In my garden, in the middle of my court-yard.*

Ἔτὴν πόλι νὰ σὲ φέρουμε 'ς τὴν πόρτα τοῦ σουλτάνου, *That we may carry you to the City (Stamboul), to the sultan's gate.* Γύρισε δὴ 'ς τὸν τόπον μας 'ς τὴν ἔρημην τὴν Κιάφα, *Return hither to our country, to our dear Kíapha.*

NOTE. Compare HERODOTUS, 1, 193. Ἐσέχει δὲ ἐς ἄλλον ποταμὸν ἐκ τοῦ Εὐφρήτεω ἐς τὸν Τίγριν.

*Place how Far.*

5. The place *how far* is expressed by means of *ἕως* or *ὥς*, *as far as*, and the accusative.

Πόσες ὥρες εἶνε ἀπὸ τὸ ὥς τὴ Λάρισα; *How many hours is it from here to Larisa?* Τὸν ἐπῆγαν ὥς τὴ βρύσι, *They carried him as far as the fountain.* Θὰ πηγαίνω ἕως τὴν Κρήτην, *I will go as far as Crete.*

*Time When.*

6. A noun denoting the time *when* is put in the accusative without a preposition.

This rule applies to nouns denoting the natural and artificial divisions of time; as *πρωτό*, *morning*, *βράδυ*, *evening*, *ἡμέρα*, *day*, *νύκτα*, *night*, *χρόνος*, *year*, *Χριστούγεννα*, *Christmas*, *γεῦμα*, *dinner-time*.

Τὸν εἶδα τὴν περασμένην ἀνοιξιν, *I saw him last spring.* Ἐλα τὸ ἀπόγευμα, *Come after dinner.* Τὸ ἀπομεσήμερον θὰ τοὺς δείρουν ἔλους, *They will beat them all in the afternoon.* Ἠθέλησα νὰ ἔλθω τὸ βράδυ, *I wished to come this evening.* Ἐλα βράδυ, *Come this evening.*

7. In *dates*, the accusative is preceded by the preposition *εἰς*, *on*, *in*. (§ 60, 7.)

Ἐκίνησε ἑς τὴς δεκαπέντε τοῦ μαΐου, *He started on the fifteenth of May,* Τοῦτο ἠκολούθησε εἰς τὸν πρῶτον Ρωσικὸν πόλεμον, *This happened in the first Russian war.*

8. A noun or adverb denoting time admits of being put in apposition with a larger division of time.

Ἦτον σαββάτο ἀποβραδύς, *It was Saturday evening.* Ἐνα σαββάτο βράδυ, μὰ κυριακὴ ταχὺ, *One Saturday evening, one Sunday morning.* Τί ἠκολούθησε τὴν δευτέραν τὸ ἑσπέρας; *What happened on Monday evening?* Τὴν ἀνοιξιν μὰ μέρα, *One day in the spring.* Τὸν εἶδα τὴν τρίτην τὸ πρωῒ, *I saw him on Tuesday morning.*

*Time Until.*

9. The time *until* is expressed by means of the accusative with *ἕως* or *ὥς*, *until*, *till*.

Ἐκοιμήθηκα ὥς τὰ μεσάνυκτα, *I slept till midnight.* See also § 64, 2.

*Time how Soon.*

10. The time *how soon* is put in the accusative with εἰς, in (more elegantly ἐντός with the genitive).

Εἰς τρεῖς ἡμέρας (Ἐντὸς τριῶν ἡμερῶν) φθάσει εἰς τὸ χωριό, *In three days he will arrive at the village.* Εἰς ὀλίγον καιρὸν τὸν τελειόουν, *They will finish him in a short time.* Εἰς ὀλίγους μῆνας ἔρχεται, *He will come in a few months.* Ἦλθαν εἰς τὴν Μονοβασίαν εἰς δεκαπέντε ἡμέρας, *They came to Monobhasiá in fifteen days.*

*Time how Often.*

11. The accusative of φορά or βολά, *time*, accompanied by a numeral adjective, answers to the question *how often*. (§ 31, 3.)

Further, this accusative admits of being limited by the accusative of a noun denoting the division of time. (§ 65, 6.)

Πόσες φορές τὸν βλέπεις; *How many times (or How often) do you see them?* Πίνει μίαν φοράν τὸν μῆνα, *It drinks once a month.* Κτύπησέ τον ἀκόμα μιὰ φορά, *Strike him once more.* Πέντε βολές ἀφέντες, *You have been appointed governor five times.*

12. Κάθε, *every*, followed by the accusative of time, answers to the question *how often*.

Πηγαίνει κάθε μῆνα, *He goes every month.* Τὸν ἔβλεπε κάθε ἡμέραν, *He used to see him every day.* Κάθε ὥραν θὰ σοῦ τὸ λέγω; *Must I say it every hour to you?* Ἐπῆγαινε κάθε τρεῖς χρόνους, *He used to go every three years.*

## INSTRUMENTAL AND MODAL RELATIONS.

## § 66.

The instrument, manner, means, are put in the accusative with the preposition μέ, *with, by means of, by, in*.

Τὸν ἐκτύπησαν μὲ τὸ ξύλον, *They struck him with the stick.* Θέλει νὰ βγάλῃ τὸ φεῖδι ἀπὸ τὴν τρύπα μὲ τοῦ τρελοῦ τὸ χέρι, *He wants to get the snake out of the hole with the fool's hand.* Τὸν ἐστεφάνωσαν μὲ χρυσοῦν στέφανον. *They crowned him with a golden crown.* Τὸ ἐπῆρε μὲ τὸ σπαθί του, *He took it with his sword.*

Μὲ τί τρόπον τὸ ἔκαμε; *In what manner did he do it?* Τὸ ἀπέκτησε μὲ τὸν κόπον του, *He acquired it by his labor.* Ζῇ μὲ ψωμί καὶ νερό, *He lives by (on) bread and water.* Διαβάσω μὲ τὸν λύχνον, *I read by lamp-light.* Περιπατῶ τὴν νύχτα μὲ τὸ φεγγάρι, *I walk in the night by moonlight.* Τὸ πουλοῦν μὲ τὴν πύλην, *They sell it by the yard.*

## ACCOMPANIMENT, UNION, EQUALITY, SIMILARITY.

### § 67.

1. Accompaniment is expressed by means of the accusative with *μέ*, *with*.

Ἐπῆγε (or ἦλθε) μὲ τρεῖς χιλιάδες στρατεύματα, *He went (or He came) with three thousand men.* Μὲ ποῖον θὰ ταξιδεύσης; *Whom shall you travel with?* Ὁ κομήτης εἶνε ἓνα ἄστρο μὲ τὴν οὐρά, *A comet is a star with a tail.* Ὁ ἄνθρωπος μὲ τὰ γένεια, *The man with the beard.* Ἐφαγα μ' αὐτοὺς, *I ate with them.*

2. Union, approach, equality, similarity, are expressed by means of the accusative with *μέ*, *with*, *as*; and after certain words, with *εἰς*, *to*, *in*, *on*, *against*.

Ἀρραβωνιάζω τὴν θυγατέρα μου μὲ τὸν υἱόν σου, *I betroth my daughter to your son.* Μὲ ἄλλον ἄνδρα τὴν βλογοῦν, *They marry her to another man.* Θὰ σὲ στεφανώσῃ μὲ τὴν θυγατέρα της, *She will give you her daughter in marriage; She will marry you to her daughter.* Πανθρεύεται μετ' αὐτόν, *She marries him.* Ἀκούμπισί το εἰς μίαν γωνιά, *Lean it against a corner.*

Verbs to which this rule applies: ἀκούμπίζω εἰς, ἀκούμπίζω τὸν εἰς, ἀνακατόνω τὸν μέ, ἀνακατόνομαι εἰς, ἀντιστέκομαι εἰς, ἀρραβωνιάζω, ἐμπλέγω μέ, ἐνόνω μέ, ἰσοδυναμῶ μέ, κολλῶ τὸν εἰς, ὁμιλῶ μέ, ὁμοιάζω μέ, παλαίω μέ, πιάνομαι μέ, σκανδαλίζομαι μέ, συμπεθεριάζω μέ, ἔχω συμπεθερίαν μέ, συμφωνῶ μέ, συναναστρέφομαι μέ, ταιριάζω τὸν μέ, φιλιόνομαι μέ, and the like.

Adjectives: ἴσος μέ, *equal to*, ἴσια μέ, *exactly, precisely, equally*, ὅμοιος μέ, *like, similar to*.

## PRICE, VALUE.

## § 68.

1. The price of a thing is put in the accusative, commonly without, and sometimes with, *διὰ, for*.

Πόσο τ' ἀγόρασες; *What did you buy it for?* Τὸ ἀγόρασα δέκα δραχμὰς, *I bought it for ten drachmas.* Δὲν ἀξίζει τρία ἀσπρα, *It is not worth three aspers.* Τὰ δίδουν δώδεκα δραχμὰς τὸ ἓνα, *They sell them at (the rate of) twelve drachmas apiece.* Τὸ ἔδωκα διὰ δύο ἀσπρα, *I sold it for two aspers.* Τὸ ρύζι εἶχε δώδεκα παράδες ἢ ὀκτά, *Rice was worth twelve paras an oke.* Τὰ ξετιμούν δέκα χιλιάδες γρόσια, *They value them at ten thousand piasters.* Τί ἐπλήρωσες δι' αὐτό; *What did you pay for it?* Πόσο τὸ πούλησες; *What did you sell it for?* Ἐπωλήθη δύο παράδες, *It was sold for two paras.* Τὰ ξύλα πωλοῦνται τρία γρόσια τὸ φόρτωμα, *Wood is sold at (the rate of) three piasters a load.*

2. When more things than one are sold for the value of a given coin, *εἰς, to, for*, precedes the name of that coin.

Τὰ ἐπουλούσαν δέκα 'ς τὴν δραχμὴν, *They sold them at the rate of ten for a drachma.*

## VOICES.

## ACTIVE VOICE.

## § 69.

1. The active voice comprises nearly all the transitive or active, and intransitive or neuter verbs.

2. A number of verbs are both active and neuter; as *γυρίζω, turn, περνῶ, pass.*

3. *Causative* verbs have the active form; as *ἀπελπίζω, drive to despair, ἀποκοιμίζω, put to sleep.*

## PASSIVE VOICE.

## § 70.

1. Many verbs in the passive are also *reflexive*; that is, they are equivalent to the active followed by the reflexive pronoun. They are technically called *middle verbs*.

Νίπτομαι, *I wash myself*, equivalent to Νίπτω τὸν ἑαυτὸν μου (Νίπτω ἑμαυτόν).

2. Some passive verbs are reciprocal in the plural; as

Ἀγκαλιαζόμεθα, *We hug each other*, equivalent to Ἀγκαλιάζομεν ὁ ἕνας τὸν ἄλλον.

3. Any passive verb admits of becoming *reflexive* or *reciprocal* by the addition of ἀπὸς μου, μόνος μου, μοναχός μου, or μονάχος μου. (§§ 51, 12: 59.)

Ἐπαινοῦνται ἀπὸί τους, *They praise themselves*. Ἐσηκώθησαν διὰ νὰ σκοτωθοῦν συνατοί τους, *They revolted for the purpose of butchering one another*. Ἐτυφλώθη μόνος του, *He blinded himself*.

## MOODS AND TENSES.

## INDICATIVE.

## § 71.

The indicative expresses the action of a verb as a fact, reality, or certainty. It affirms or denies the existence of a fact.

1. The *present indicative* expresses that which

is going on now; or that which is permanently true.

Λέγω, *I say; I am saying; I do say.* Δὲν λέγω, *I do not say; I say not; I am not saying.* Ὁ ἄνθρωπος ἔχει δύο χεῖρας, *Man has two hands.*

2. The *present indicative* is very often used for the future, to express vividly that which will happen.

Μετ' ὀλίγον τὸν παστρεύουν, *They will shortly despatch him.* Εὐθὺς τὸν βλέπω, *I will see him presently.* Ἀδριον ἀναχωρῶ, *To-morrow I depart.* Τότε βλέπομεν εἰς τί θὰ τὸν χρησιμεύσουν τὰ ὀνείρατά του, *Then shall we see in what way his dreams will benefit him.* Δύο μόνον δυσκολίας θὰ ἀπαντήσης ἀκόμη, καὶ ἔπειτα εἶσαι μέσα, *You have but two difficulties more to meet with, and then you are in the city.*

3. The *present indicative* is very often used for the aorist in animated narration; that is, when the past is conceived of as present.

Οἱ Τούρκοι ἔρρηχναν μπόμπες καὶ κανόνια, καὶ πολεμοῦν ὅλην τὴν ἡμέρα, *The Turks were throwing bomb-shells and cannon-balls, and they fought all day.*

4. The *present indicative* in certain connections is expressed by the English infinitive preceded by *can* or *cannot*.

Τὸ κρέας δὲν τρώγεται ὡμόν, *Meat cannot be eaten (by man) raw.* Δὲν τὸν ὑποφέρω πλέον, *I cannot endure him any longer.* Τὸν εὕρισκω ἔς τὸ σπῆτι; *Can I find him at home?*

NOTE. Compare LUCIAN. Dial. Mort. 2. Οὐ φέρομεν, ὦ Πλούτων, Μένιππον τουτονὶ τὸν κύνα παροικούντα.

5. Sometimes the *present indicative* has the force of the imperative.

Ὅκτ' ἡμέρας δὲν τρῶτε τίποτε, *For eight days you must eat nothing.*

6. The *imperfect* expresses continued action going on in past time, without reference to its beginning or end.



*\*Ἐγραφα, I was writing; not I wrote. Δὲν ἔγραφα, I was not writing; not I did not write.*

7. The *imperfect* is used to express that which happened often, customarily, or habitually.

*\*Ἐλεγεν ὅτι κάθε ψεύστης ἔχει καὶ τὸν μάρτυρά του, He was wont to say that every liar had his witness. Οἱ Τούρκοι τότε δὲν ἐμάνθαναν καμίαν ξένην γλῶσσαν, The Turks at that time were not in the habit of learning any foreign language.*

8. The *aorist indicative* expresses a finished past action, the time required for its completion being left out of view. It simply narrates that which happened.

*\*Ἐγραψα, I wrote; I did write. Δὲν ἔγραψα, I did not write. Τὸν εἶδες; Did you see him? Ἡ Ἀλαμὰνα ἐχαλάσθη ἀπὸ τοὺς Τούρκους, Alamána was destroyed by the Turks.*

9. The *aorist indicative* is used also where, in English, the perfect would be more appropriate.

*Τὸ ἐτελείωσα, I have finished it. Ἀκόμα δὲν ἦλθε, He has not come yet. Ἦλθα νὰ σέ ἰδῶ, I have come to see you. Ἐμαθες τὸ μάθημά σου; Have you got your lesson? Answer, Τὸ ἔμαθα, I have got it. Πόσα μὰς ἔφερες; How many have you brought us?*

10. The *aorist indicative* often supplies the place of the pluperfect.

*Εἶπεν ὅτι ἔγραψε τρία γράμματα πρὶν ἀναχωρήσῃ, He said he had written three letters before he departed.*

11. The *aorist indicative* is used for the future, to denote the certainty or speedy completion of an action; that is, when that which is expected to happen is conceived as having already happened.

*\*Ἐὰν σέ ἀκούσῃ, ἐκέρδησες τὸν ἀδελφόν σου, If he shall hear thee thou hast gained thy brother.*

12. Verbs, of which the signification includes the idea of continuation, have, in the *aorist indic-*

*ative* also, reference to the time required for the completion of the action.

Διατρίβω, spend one's time, διέτριψα; ζῶ, live, ἔζησα; μένω, remain, ἔμεινα.

13. The *future indicative* expresses that which will take place in future time.

Ἀύριον θὰ τὸν ἰδῶ, *I shall see him to-morrow.* Πότε θὰ τὸ κάμῃς; *When shall you do it?* Δὲν θὰ τὸ κάμω ποτέ, *I will never do it.*

14. After ὅταν, *when*, the auxiliary θά means *I am about to do anything, I am on the point of doing anything.*

Νὰ παρατηροῦν τί σχήματα κάμνει τὸ βρέφος ὅταν θὰ τὸ βαπτίσουν, *They shall observe what gestures the infant makes when they are about to baptize it.* Ὅ τι θὰ ὁμιλήσῃς πρέπει πρῶτον νὰ τὸ συλλογισθῇς καλά, *Whatever you are going to say, you must first consider it well.*

15. The *future indicative* beginning with νά is used chiefly in the apodosis of a conditional clause.

\* Ἄν σ' ἀκούσῃ νὰ ὁμιλήῃς ἔτσι, νὰ ἰδῇς τότε τί θὰ σὲ κάμῃ, *If he hear you talk so, you will see what he will do to you.*

16. The *continued future indicative* expresses that which will be going on in future time. It is simply the present transferred to the future.

Οἱ ἄνθρωποι ἐν ὅσῳ ζοῦν θὰ πνέουν τὸν ἀέρα, *Men will breathe air as long as they live.* Αὐριον θὰ πολεμῶμεν, *To-morrow we shall be fighting.*

NOTE 2. Compare N. T. Matt. 24, 9. Ἔσεσθε μισοῦμενοι. Luc. 1, 20. Ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλήσαι. 5, 10. Ἔσῃ ζωγρῶν.

17. The *perfect indicative* expresses an action which is now completed; or a past action whose effects are still felt. It belongs to the present rather than to the past.

This tense is not much used in Modern Greek, the aorist being generally preferred on account of its simplicity.

Δὲν τὸν ἔχω ἰδεῖ, *I have not seen him.* Τὸ ἔχεις ἐτοιμασμένον τὸ ἄλογον; *Have you got the horse ready?* Ἐχω ἀγορασμένον τὸν φύλακα του, *I have bought off his watchman.* Εἶνε ἀποκεφαλισμένος, *He has been beheaded, He is beheaded.*

18. The *future perfect* expresses that which will be completed in future time. It is the perfect transferred to future time.

Θὰ τοὺς ἔχουν ἀποκεφαλισμένους αὔριον τὸ μεσημέρι, *They will have beheaded them to-morrow noon; that is, to-morrow noon we shall be able to say, "Εἶνε ἀποκεφαλισμένοι," They are beheaded.* Μετ' ὀλίγας ἡμέρας θὰ ᾔνη τελειωμένον, *In a few days it will be completed.*

19. The *pluperfect* expresses an action which was completed at some past time. It is the past of the aorist.

Ὅταν ἦλθες τὸ εἶχα τελειωμένον, *When you came I had finished it (had it finished).* Τὸ εἶχα κάμει πρὶν ἔλθης, *I had done it before you came.*

## SUBJUNCTIVE MOOD.

### § 72.

The subjunctive mood expresses the action of a verb, not as a fact, reality, or certainty, but simply as a conception. Accordingly, it is employed to denote what is possible, probable, conditional, contingent, doubtful, uncertain.

1. The *present subjunctive* expresses continued action, without reference to its beginning or end. It regularly points to the future. (For examples, see below.)

2. The *aorist subjunctive* expresses momentary action (not continued). As to time, it points to the future. (For examples, see below.)

3. The *future subjunctive* is the future of

the past; that is, the action it expresses is future with reference to past time. (For examples, see below.)

4. The *future subjunctive* beginning with  $\theta\acute{\alpha}$  is used only in the apodosis of a conditional clause, of which the protasis is in the imperfect. (For examples, see below.)

5. In an apodosis, the *future subjunctive* takes the place of the future indicative, when the speaker or writer wishes to avoid the directness of the latter tense. (For examples, see below.)

6. The *continued future subjunctive* is the continued future of the past; that is, it is to the past what the continued future indicative is to the present. (For examples, see below.)

7. The *perfect subjunctive* does not differ essentially from the perfect indicative.

## IMPERATIVE MOOD.

### § 73.

1. The imperative is used in commanding, exhorting, or entreating.

2. The second person singular of the imperative, in certain connections, has the force of the corresponding verbal noun in  $-ιμον$  or  $-μα$ .

Λέγε λέγε καθημέραν τὸ ἐπίστεψε καὶ ὁ ἴδιος, *By saying it every day, he finally believed it himself.* Τρίβε τρίβε τὸ ἔσπασε, *By constantly rubbing it, he broke it.* Τέλος πάντων, πῆσε σήκου, ἔμαθα καὶ καθαλλικεύω, *Finally, by constantly falling and rising, I have learned to ride.* Μὲ τὸ ἀναψε σβύσε τίποτε δὲν κατορθώνεις, *By constantly kindling and extinguishing (by opposite acts), you can accomplish nothing.*

3. The *present imperative* expresses continued action, without reference to its beginning or end. The time to which it points is present or future.

Γράφε, *Be writing; Write on; Continue to write.* Κονδύλι πάρ' καὶ γράφε, *Take a pen and begin to write.* Κάθου, *Keep your seat.*

4. The *aurist imperative* expresses momentary action (not continued). It regularly points to the future.

Γράψε, *Write.* Κάθισε, *Sit down.* Εἰπέ του νὰ ἔλθῃ, *Tell him to come.*

## INFINITIVE MOOD.

### § 74.

The classical infinitive with the article admits of being used in Modern Greek.

Τὸ ἔχειν, *property.* Τὸ λέγειν, *speaking, saying.* Τὸ μάχεσθαι, *fighting.* Δεινὸς εἰς τὸ γράφειν, *Powerful in writing; A powerful writer.* Σὰς ἀρέσει αὐτὸς ὁ τρόπος τοῦ ζῆν; *Do you like this mode of life?*

## PARTICIPLE.

### § 75.

1. The *present participle* expresses continued action without reference to its beginning or end. The time to which it refers is determined by the context.

2. The *aurist participle*, in respect to action and time, has all the properties of the aorist indicative; that is, it expresses a finished past action without reference to the time required for its completion.

3. The *perfect passive participle* denotes an action which is now completed.

4. A participle preceded by the article is analyzed into the indicative preceded by the relative pronoun.

Ὁ φυγὼν στρατιώτης, same as Ὁ στρατιώτης ὁ ὁποῖος ἔφυγε, *The soldier who fled.* But Φυγὼν ὁ στρατιώτης, or Ὁ στρατιώτης φυγὼν, *The soldier having fled.* (§ 50, 11.)

If the substantive is understood, the participle with the article acquires the force of a substantive.

Ὁ νικημένος, *The vanquished one.* Ὁ χορτασμένος τὸν πεινασμένον δὲν τὸν πιστεύει, *He whose belly is full does not believe the hungry man.* Ὁ ἀνδρωμένος, *The brave man.*

### Case Absolute.

5. In Classical Greek, the case absolute regularly appears in the genitive. In Modern Greek, it is put in the nominative, as in English.

Scholars always prefer the classical construction.

Ἀποθανόντος τοῦ Σωκράτους ὁ Πλάτων ἐπῆγε εἰς τὴν Αἴγυπτον, in popular Romainic, Ἀποθανόντας ὁ Σωκράτης, ὁ Πλάτωνας πῆγε εἰς τὴν Αἴγυπτον, *Socrates having died, Plato went to Egypt.*

## DEPENDENT SENTENCES.

### § 76.

A sentence is independent, or absolute, when it requires no other sentence for its completion.

Ὁ ἥλιος λάμπει, *The sun shines.* Ὁ ἄνθρωπος εἶνε θνητός, *Man is mortal.*

A sentence is dependent when it necessarily implies the existence of another sentence; as

Ὅποιος ἔλθῃ, *Whoever comes.* Ἐὰν ἔλθῃ αὐριον, *If he come to-morrow.*

1. When the leading sentence denotes *present* or *future time*, the dependent sentence is put in the indicative or subjunctive; the tense being determined by the exigencies of the case.

Λέγει (Θὰ εἰπῇ, Ἐχει εἰπεῖ) ὅτι ἠξεύρει; ὅτι θὰ φύγῃ; ὅτι ἔγραψε; ὅτι εἶχε γράψει, *He says (He will say, He has said) that he knows; that he will go away; that he wrote or has written; that he had written.* Λέγουν ὅτι ὁ ἄνθρωπος ποῦ εἶχεν ἔλθει θὰ ἰπάγῃ ἐκεῖ ποῦ ἔγινεν ἡ μάχη διὰ τὰ μάθῃ τί ἠκολούθησεν, ἂν δὲν ἐμποδισθῇ, *They say that the man who had come will go to where the battle was fought, in order to learn what had happened, unless he is prevented.* Μᾶς λέγουν ὅτι, ἂν μᾶς ἐπιανε ὁ Ἀλῆ πασᾶς, θὰ μᾶς ἔψηνε ζωντανούς, *They tell us that, if Ali pasha had caught us, he would have roasted us alive.* Λέγει ὅτι, ἂν τὸν ἴδῃ, θὰ τὸν ὁμιλήσῃ, *He says that, if he see him, he will speak to him.*

2. When the leading sentence denotes *time past*, the dependent sentence is put in the past tenses of the indicative, or in the future subjunctive; the variations being as follows:

(1) The *imperfect* in a dependent sentence corresponds to itself, to the present indicative, or to the present subjunctive.

Εἶπαν ὅτι ἔγραφες, *They said that you were writing, or They said that you had been writing.* Corresponding to Λέγουν ὅτι ἔγραφες, *They say that you were writing, or Λέγουν ὅτι γράφεις, They say that you are writing.*

Ὅταν εἶχε, ἔτρωγε, *When he had, he ate (would eat).* Corresponding to Ὅταν ἔχῃ, τρώγει, *When he has, he eats.*

(2) The *pluperfect* in a dependent sentence corresponds to itself, to the perfect indicative, aorist indicative, or to the perfect subjunctive.

Εἶπεν ὅτι εἶχες γράψει, *He said that you had written.* Corresponding to Λέγει ὅτι εἶχες γράψει, *He says that you had written;* Λέγει ὅτι ἔχεις γράψει, *He says that you have written;* or Λέγει ὅτι ἔγραψες, *He says that you wrote.*

(3) The *aeorist indicative* in a dependent sentence is analogous to itself.

Εἶπεν ὅτι ἔγραψες, *He said that you had written.* Corresponding to Λέγει ὅτι ἔγραψες, *He says that you wrote.*

(4) The *future subjunctive* is analogous to itself, to the *aeorist subjunctive*, or to the *future indicative*.

Εἶπεν ὅτι ἂν τὸν ἑβλεπε, θὰ τὸν ὁμιλοῦσε, *He said that if he had seen him, he would have spoken to him.* Corresponding to Λέγει ὅτι ἂν τὸν ἑβλεπε, θὰ τὸν ὁμιλοῦσε, *He says that if he had seen him, he would have spoken to him;* Λέγει ὅτι ἂν τὸν ἴδῃ, θὰ τὸν ὁμιλήσῃ (or θὰ τὸν ὁμιλήῃ), *He says that if he see him, he will speak (or will be speaking) to him.*

Εἶπεν ὅτι ἂν ἤθελαν τὸν πιάσει, ἤθελαν τὸν σκοτώσει, *He said that if they had caught him, they would have slain him.* Corresponding to Λέγει ὅτι ἂν τὸν πιάσουν, θέλουν τὸν σκοτώσει, *If they catch him, they will slay him.*

Εἶπε ὅτι ἤθελε γράψῃ, *He said that he would (or should) write.* Corresponding to Λέγει ὅτι θέλει γράψῃ, *He says that he will (or shall) write.* Εἶπαν ὅτι ὁ ἄνθρωπος ποῦ εἶχεν ἔλθει ἤθελε ὑπάγῃ ἐκεῖ ποῦ ἔγινεν ἡ μάχη διὰ νὰ μάθῃ τί ἠκολούθησεν, ἂν δὲν ἤθελεν ἐμποδισθῇ, *They said that the man who had come would go to where the battle had been fought, in order to learn what had happened, unless he should be (was) prevented.*

3. The *present, future, or perfect, of the indicative*, is used in a dependent sentence after verbal forms denoting time past, in the following cases:—

(1) When the past is conceived of as present; that is, in animated speech.

Εἶπεν ὅτι γράφῃ, *He said he was writing.* He said Γράφω, *I write.* Εἶπεν ὅτι θὰ φύγῃ, εἰν δὲν ἐμποδισθῇ, *He said he should go away, if he were not prevented.* He said, Θὰ φύγω, εἰν δὲν ἐμποδισθῶ, *I shall go away, if I be not prevented.*

(2) When the dependent sentence involves a permanent fact or truth.

\*Ελεγεν ὅτι ἡ πολυμάθεια δὲν εἶνε σοφία, *He used to say that learning was (is) not wisdom.*



## THE MOODS WITH "ΟΤΙ.

## § 77.

1. After verbs signifying *to say, think, know, believe, hear, see, show*, and their synonymes, *ὅτι*, negatively *ὅτι δέν*, with the indicative, or with the future subjunctive, is the immediate object of those verbs, the verb following it being in apposition with it.

Λέγει *ὅτι* ἂν ἔλειπεν αὐτὴ θὰ ἦμουν χαμένος, ὥσάν νὰ ἦμαι τώρα σωμένος, *She says that, but for her, I should be a lost man, as if I were now a saved man.* Δέν ἐνόμιζα *ὅτι* ἤθελες δυνηθῆ νὰ τὸ εὔρης, *I did not think you could have found it out.*

Verbs to which this rule applies: αἰσθάνομαι, ἀκούω, ἀμφιβάλλω, ἀποδείκνω, ἀποκρίνομαι, βεβαιώνω, βλέπω, γνωρίζω, γράφω, δείκνω, διατάττω, διστάζω, εἰδοποιῶ, ἐλπίζω, ἐνθυμούμαι, ἐννοῶ, ἐπαγγέλλομαι, εὑρίσκω, ἡξεύρω, θαρρῶ, καταλαμβάνω, καυχῶμαι, κηρύττω, λέγω, λησμονῶ, μανθάνω, μετανοῶ, μηνύω, νομίζω, νοῶ, παραπονοῦμαι, παρατηρῶ, παρηγορῶ, πείθω, πιστεύω, προσποιούμαι, προφητεύω, στοχάζομαι, συμπεραίνω, τάζω, ὑποθέτω, ὑποπτεύω, ὑπόσχομαι, φαντάζομαι, φοβερίζω, φρονῶ.

2. The subject of the dependent sentence sometimes becomes the object of the leading sentence; in which case, *ὅτι* is in apposition with that object.

Τὸν εἶδα *ὅτι* ἔβγαине, *I saw him coming out.* Σὲ ἡξεύρω *ὅτι* εἶσαι σοφός, *I know (thee) that thou art wise.* Τὸν στοχάζομαι *ὅτι* τὸν ἔπιασαν, *I think they have caught him.* Τὸν ὑποπτεύονται *ὅτι* ἔχει σκοποὺς κεκρυμμένους, *They suspect him of having secret designs.*

3. "ΟΤΙ is put after certain adjectives and substantives implying a verb.

Δέν εἶναι ἀμφιβολία *ὅτι* θὰ ἐκλεχθῇ, *There is no doubt that he will be elected; No one doubts that he will be elected.* Εὐρήκε ἀφορμὴν *ὅτι* διψᾷ, *He got up the pretence that he was thirsty.*

Words belonging here: ἀμφιβολία, ἀφορμή, βέβαιος, εἰδησις, ιδέα, παράδειγμα, and the like.

4. When the dependent clause is stated as a conception (not as a fact), *ὅτι* is followed by νά,

negatively *νὰ μή*, with the subjunctive, or the past tenses of the indicative.

*Δὲν πιστεύει ὅτι νὰ τοὺς μέλῃ ἂν τρώῃς ἢ ἂν πίνῃς*, *He does not believe that they care whether you eat or drink.*

5. "Οτι is sometimes omitted, as in English.

*Κ' ἐκεῖνος ἀποκρίθηκε ἦλθε νὰ προσκυνήσῃ*, *And he answered that he came to worship.* *Εἰπέ του δὲν εἶμαι ἕτοιμος*, *Tell him I am not ready.*

6. "Οτι with its verb is the subject of a few impersonal verbs ; the impersonal verb always preceding *ὅτι*.

*Ἦκουσθη ὅτι ἐπάρθη τὸ Μεσολόγγι*, *It was heard that Mesolóngi had been taken.* *Λέγεται ὅτι ἀπέθανε*, *It is said that he is dead.*

Impersonal verbs belonging here : *ἀκούεται*, *ἀληθεύει*, *it is true*, *λέγεται*, *προέρχεται*, *συμπεραίνεται*, *φαίνεται*.

7. Particularly, *ὅτι* with its verb is the subject of *εἶνε*, *it is*, *γίνεται*, *it becomes*, followed by certain neuter adjectives.

*Εἶνε ἀληθέστατον ὅτι κατεδικάσθησαν εἰς θάνατον*, *It is very true that they were condemned to death.* *Γίνεται δὴλον ὅτι ἐφονεύθη*, *It becomes evident that he was murdered.*

Adjectives belonging here : *ἀληθές*, *δὴλον*, *τὸ παράξενον*, *φανερὸν*.

8. "Οτι admits of being preceded by the neuter of the article.

*Τὸ ὅτι ὀνομάζεται στρατηγὸς δὲν σημαίνει τίποτε*, *That he is called general signifies nothing.* *Τάχα δὲν ἤξεύρεις τὸ ὅτι μ' ἀπαρνήθηκες;* *Do you pretend that you do not know that you have forsaken me?* *Ἐλέγε τὸ πῶς δὲν μ' ἀπαρνιέται*, *He said that he would never forsake me.* *Τὸ ἀναφέρω εἰς ἀπόδειξιν τοῦ ὅτι τὰ ἄγρια ἔθνη εἶνε φυσικὰ ἀνεπίδεκτα πολιτισμοῦ*, *I mention this as a proof that savage nations are naturally incapable of civilization.* *Ὁμιλοῦν περὶ τοῦ ὅτι δὲν πρέπει νὰ καταφρονῶνται οἱ πτωχοί*, *They are talking about the doctrine that the poor must not be despised.* *Ἐκτὸς τοῦ ὅτι ἦσαν πτωχοί, ἦσαν καὶ κενόδοξοι*, *Besides being poor, they were also vainglorious.*

9. Frequently *τό*, *it*, or *τοῦτο*, *this*, accompanies *ὅτι* (*πῶς*) in the same sentence. (§ 51, 16.)

*Πῶς τὸ ξέρετε πῶς εἶμαι ὁ Σκαλτσοδῆμος;* *How do you know that I*

απ Skaltsodhimos? "Ἀξίον σημειώσεως εἶναι καὶ τοῦτο, ὅτι δὲν τοὺς ὀνομάζει ἄνδρας, ἀλλ' ἀνθρώπους, *This also is worthy of notice, that he does not call them men, but human beings.*

10. Words quoted without any change admit of being preceded by ὅτι.

Λέγει ὅτι "Νὰ φύγῃς ἀπεδῶ," *He says, "You must go away hence."*

11. Διότι (δι' ὅτι), *because, for*, follows the analogy of ὅτι.

Φύγε ἀπεδῶ διότι δὲν σέ θέλουν, *Depart hence, for they do not want you. Μ' ἐπρόσταξε νὰ φύγω ἀπεκεί διότι δὲν μέ ἤθελαν, He commanded me to go away thence, because they did not want me.*

## THE MOODS WITH Νά.

### § 78.

Νά, negatively Νὰ μὴ, with the subjunctive, or with the past tenses of the indicative, in connection with certain verbs, adjectives, substantives, and prepositions, has the properties of an indeclinable neuter pronoun.

The English in this case usually employs the infinitive mood.

1. Νά with the present or aorist subjunctive, after certain verbs, particularly such as signify *desire, intention, ability, or endeavor*, denotes the immediate object of those verbs, not as an existing fact, but as a desire.

With the same tenses, after verbs signifying to *command, request, compel, permit, cause to do*, and some others, it forms the remote (and sometimes the immediate) object of those verbs; the immediate object being in the accusative.

Θέλω νὰ γράψω, *I wish to write.* Θέλω νὰ φύγῃς, *I wish you to flee.* Θέλεις νὰ πηγαίνω; *Do you wish me to go? Are you willing that I should*

γο? Εἰπέ του νὰ ἔλθῃ, *Tell him to come.* Ἀγαπῶ νὰ διαβάξω, *I love to read.* Ἀνάγκασέ τον νὰ πολεμήσῃ, *Compel him to fight.* Ἐναγκάσθη νὰ πολεμήσῃ, *He was compelled to fight.* Ἐλπίζω νὰ σέ ἰδῶ, *I hope to see you.* Ἀρχισε νὰ γράφῃ, *He began to write.* Ἀφήσέ τον νὰ λέγῃ ὅ τι θέλει, *Let him say what he pleases.*

Verbs belonging here: ἀγαπῶ, ἀγωνίζομαι, ἀναγκάζω, ἀξιόνω, ἀπαιτῶ, ἀποφασίζω, ἀργῶ, ἀρχίζω, ἀφίνω, βιάζω, βούλομαι, γνωμοδοτῶ, γυρεύω, διδύσκω, διορίζω, διστάζω, δύναμαι, δυσκολεύομαι, ἐλπίζω, ἐμποδίζω, ἐνθαρρύνω, ἐνθυμίζω, ἐξακολουθῶ, ἐπιθυμῶ, ἐπιτρέπω, ἐπιχειρίζομαι, ἐπιχειρῶ, ἐτοιμάζομαι, ἔμπορῶ, ἡξεύρω, θέλω, κάμνω, καταδέχομαι, καταπιθῶ, κατορθώνω, κινδυνεύω, κινῶ, κοττῶ, λέγω, λυποῦμαι, μανθάνω, μέλλω, ὀδηγῶ, ὀρέγομαι, ὀρκίζω, ὀφείλω, παραγγέλλω, παρακαλῶ, παρακινῶ, πάσχω, πασχίζω, παύω, προκρίνω, προσμένω, προσπαθῶ, προστάζω, προτιμῶ, σκιάζομαι, σκοπεύω, σπεύδω, συγκατανέω, συμβουλεύω, συμφωνῶ, συνειθίζω, τολμῶ, ὑπόσχομαι, ὑποχρεώνω, φοβούμαι, χρεωστῶ.

2. After verbs signifying *to say, think, believe, see, hear, find*, and their synonymes, *νὰ* with the present or aorist subjunctive, or with the past tenses of the indicative, expresses the object of those verbs less confidently than *ὅτι* with the indicative. (§ 77.)

Further, the subject of the dependent, admits of becoming the object of the leading, sentence; *νὰ* with its verb being in apposition with that object.

\*Ἀκουσα νὰ λέγουν, or Τοὺς ἤκουσα νὰ λέγουν, *I heard them say.* But ἤκουσα ὅτι ἔλεγον, *I heard that they were saying.* Βλέπω νὰ λείπουν δύο, *I see that two are missing.* Τὸν εἶδα νὰ περιπατῇ, *I saw him walk or walking.* Εἶδε τοὺς οὐρανοὺς ν' ἀνοίγουν, *He saw the heavens opened.* Δὲς νὰ τὸ ἔκαμε; *Do you think he has done it?* Μὲ εἶπαν νὰ μὲ κάμουν ἀστυνόμον, *They told me they would make me mayor.*

Verbs belonging here: ἀκούω, βλέπω, λέγω, πιστεύω, στοχάζομαι, φαίνομαι.

3. *Νὰ* with the present or aorist subjunctive follows certain adjectives.

\*Ἐγενεν αἷτιος νὰ χαθοῦν, *He was the cause of their being lost.* Ἄξιος νὰ τιμᾶται, *Worthy of being honored.*

Adjectives belonging here: αἷτιος, ἄξιος, ἐπιτήδειος, ἔτοιμος, ἱκανός, καλός, *able, capable, πρόθυμος.*

4. *Νὰ* with the present or aorist subjunctive is

put after certain substantives implying a verb or adjective.

*Mās ἔδωκε ἄδειαν νὰ ὑπάγωμεν ὅπου θέλομεν, He gave us leave to go whithersoever we pleased. Ζητῶ ἄδειαν νὰ ἔμβω μέσα, I ask permission to come in. Δὲν εἶνε κἀμμία ἀνάγκη νὰ μείνης ὀπίσω, There is no need of your remaining behind. Ἀνάγκη πᾶσα νὰ γένουν ταῦτα, These things must needs be. Ἐξεδόθη ἀπόφασις νὰ σουβλισθῇ ὁ Διάκος, It was decreed that Dhiákos should be impaled.*

Nouns belonging here: ἄδεια, ἀνάγκη, ἀπόφασις, ἀράδα, γνώμη, διαταγή, τὸ δίκαιον, δυσκολία, ἐλπίδα, ἐπιθυμία, εὐκαιρία, θέλημα, ἰδιότης, ἱκανότης, καιρὸς, νόμος, ὁδηγία, πείσμα, προθυμία, σκοπὸς, συμφωνία, συνήθεια, τρόπος, χάρις, χρεὸς, ὥρα.

5. *Ná* with the present or aorist subjunctive, or with the past tenses of the indicative, is the subject of a number of verbs (called *impersonal*); the verb always preceding *νά*.

*Πρέπει νὰ ἔλθης, You must come; It is necessary that you should come. Πῶς γίνεται νὰ μὴν τὸν γνωρίζω; How is it possible that I should not know him? Ἀπεφασίσθη νὰ κρεμασθοῦν ὅλοι οἱ προεστοί, It was decided that all the primates should be hung.*

Impersonal verbs belonging here: ἀπαγορεύεται νὰ μὴ, ἀποφασίζεται, γίνεται, ἐνδέχεται, λείπει, πλησιάζει, πρέπει, συγχωρεῖται, συμβαίνει, συμφέρει, τυχαίνει, φαίνεται, φθάνει, χρειάζεται, ὠφελεῖ.

6. *Ná* with the same moods (5) is the subject of *εἶνε, γίνεται, or φαίνεται*, followed by certain adjectives and substantives.

When a sentence of this description becomes the object of a verb signifying *to think, consider, regard, find it to be*, *νά* is in apposition with a substantive or pronoun.

*Εἶνε ἄδικον νὰ πεινοῦν οἱ φιλόπονοι, It is unjust that the industrious should starve. Τὸ νομίζω ἄδικον νὰ πεινοῦν οἱ φιλόπονοι, I consider it unjust that the industrious should starve. Εἶνε ἀδύνατον νὰ μὴν τὸν εἶδαν, It is impossible that they should not have seen him. Εἶνε δυνατόν νὰ μὴν τὸ χρειασθῶ, It is possible I may not need it. Δυνατὸν νὰ μὴν τὸ εἶπες, It is possible you may not have said it. Τὸ πρῶτόν μου ἔργον ἦτον νὰ ἔλθω νὰ σὺς ἰδῶ, My first business was to come and see you. Δὲν ἦτον εὐκολον νὰ τὸν ἰδῶ, It was not easy that I should see him.*

*Κάλλιον νὰ ἔκαμνες τοῦτο παρὰ ἐκεῖνο, It were better if you had done this rather than that. Εἶνε φρονιμώτερον νὰ σιωπᾷ κανεὶς παρὰ νὰ φλυαρῇ, It is wiser to be silent than to talk nonsense. (§ 64, 13.)*

Adjectives and substantives belonging here: ἄδικον, ἀδύνατον, ἀναγ-

καίον, ἀνοστόν, ἄπρεπον, δίκαιον, δυνατόν, δύσκολον, ἐνδεχόμενον, ἐντροπή, ἐπιπλαφείς, ἔργον, εὐκολον, εὐτυχία, εὐχή, ἡθικόν, κακόν, καλόν, σκοπός, σπάνιον, συγχωρημένον, συνήθεια, σύστημα, and the like.

7. *Ná* admits of being preceded by the neuter of the article.

Τὸ νὰ ἤξεύρῃ κανεὶς τὰ ἀποστήματα τῶν πλανητῶν δὲν εἶνε σοφία, *To know the distances of the planets is not wisdom.* Ἡ διάταξις τοῦ νὰ θανατωθῶσιν ὅλοι οἱ προὔχοντες τοῦ ἔθνους, *The decree that all the first men of the nation should be put to death.* Ἀπέχει πολὺ ἀπὸ τοῦ νὰ ᾔνε· ἀνδρείος, *He is very far from being brave.* Καταγίνονται εἰς τὸ νὰ γράφουν, *They are engaged in writing.* Ἐασχολεῖται εἰς τὸ νὰ διδάσκῃ, *He derotes his time to teaching.*

After ἀντί and χωρίς the article is not used before *νά*. Ἀντὶ νὰ τοὺς πληρῶσῃ, *Instead of paying them.* Χωρὶς νὰ τὸ ἤξεύρῃ, *Without knowing it; Without my knowledge.*

8. Frequently *νά* is in apposition with a substantive, or with τοῦτο, *this*, τό, *it*. (§ 51, 16.)

Ἐνα μόνον μὲ μένει λατρικόν, ὃ τὸν ποθητὸν λιμένα νὰ ἔλθω νὰ σ' εὕρῃ, *Only one remedy is left me, — to come to the wished-for haven to find thee.* Ἄλλο δὲν σέ λέγω, εἰμὶ τοῦτο· ν' ἀπέχῃς ἀπὸ τα πνευματώδη ποτά, *I say nothing more to you than this; that you should abstain from spirituous liquors.* Δὲν τό ἔλπιζεν ἡ ταπεινὴ ὑπίσω νὰ γυρίσῃ, *She did not expect ever to return, — poor lass!*

9. *Ná* with the present or aorist subjunctive is used in exclamations denoting disappointment.

ὦ ἅγιοι, νὰ ὑποφέρω τόσους κόπους! *O ye Saints! that I should suffer so much!* Κρίμα ἓνα τέτοιο πουλὶ νὰ ᾔνε ἄφωνον! *What a pity that such a beautiful bird should be voiceless!*

## PURPOSE, END.

### § 79.

1. *Ná*, more emphatic *Διὰ νά*, negatively *Nà μή*, *Διὰ νὰ μή*, *that, in order that, to the end that, for the purpose of*, takes the present or aorist subjunctive. After verbs denoting time past, it may be followed by the future subjunctive.

*Διὰ τοῦτο*, *for this reason*, admits of being used in connection with *Διὰ νά*.

Φέρε μου ὦμι νά φάγω, *Bring me bread to eat*. Πήγαινε εἰς τὸ σπίτι του νά τοῦ εἴπῃς νά ἔλθῃ διότι τὸν θέλω, *Go to his house and tell him to come, for I want him*. Βλέπε νά μὴ βράζῃ, *See that it does not boil*. Εἶχα καὶ ἄλλα νά σὰς ᾤω, *I had other things to tell you*. Σοῦ τὸ ἔδωκα νά τὸ φορῇς, *I gave it to you to wear*. Εὗρε ἄνθρωπον πιστὸν διὰ νά σέ ὀδηγήσῃ, *Find a trustworthy person to guide you*. Διὰ τοῦτο σέ ἔφησα εἰς τὴν Κρήτην, διὰ νά διορθώῃς τὰ ἐλλείποντα, *For this reason left I thee in Crete, that thou shouldst set in order the things that are wanting*.

2. *Μή(ν)*, *that not, lest*, expressing a negative purpose usually, appears without *νά*. *Μήπως*, in the same sense, is never preceded by *νά*.

Ἴδὲ μὴν τὸν ἔχῃ κρυμμένον, *See lest he has him concealed*. Κάθισε φρόνιμα μὴν τὸ μάθῃ ὁ διδάσκαλος, *Demean yourself, lest the master hear of it*. Κάμε το μήπως καὶ τιμωρηθῇς, *Do it lest thou be punished*. Προσέχετε μὴ σὰς πλανήσῃ κανεῖς, *Take heed no man deceive you*. Νά περιπατῇς προσεκτικὰ μήπως σ' ἀκούσῃ, *You must step carefully lest he (should) hear you*.

3. Words implying *apprehension*, or *suspicion*, admit of being followed by *μή* or *μήπως*.

Ἵποπτεύω μήπως τὸ ἐνόθευσαν, *I suspect they have adulterated it*. Ὁ φόβος μὴν ἀναχωρήσουν, *The fear lest they depart*. Φοβοῦμαι μὴ φύγῃς, *I fear lest you go away*. Ἐφοβείσο μήπως πέσῃς (or ἤθελες πέσει), *You feared lest you should fall*.

## INTERROGATIVE SENTENCES.

### § 80.

A question in the words of the person that asks it is called *direct*; in the words of the person who relates it, it is called *indirect*.

An indirect or dependent interrogative sentence beginning with an interrogative word, is the object (immediate or remote) of the verb of the preceding sentence. (§§ 56: 59.)

1. When a definite or satisfactory answer is expected, the indicative is used.

*Μὲ γνωρίζεις; Do you know me? Βλέπεis ἐκεῖνο τὸ βουνό; Do you see yonder mountain? Ἐσὺ τὸ ἔκαμες; Was it you that did it? Θέλεις νὰ ὑπάγω; Are you willing that I should go? Θέλεις νὰ μὴ στέκωμαι ἐδῶ; Do you wish me not to stay here?*

*Τίς τὸ εἶπε; Who said it? Τί ἄνθρωποι εἶνε αὐτοί; What men are they? Τί θέλεις νὰ σοὺ δώσω; What do you wish me to give you? Διὰτί δὲν πηγαίνειis ἐκεῖ ὅπου σὲ στέλνω; Why do you not go whither I send you? Ποῖος εἶνε αὐτὸς ποὺ ἔρχεται; Who is this that comes? Ποῖος λέγεις νὰ τὸ ἔκαμε; Who do you think did (or has done) it? Ποῖον θέλετε νὰ σᾶς χαρίσω; Which of them do you wish that I should give you? Δόσε μου τὸ βιβλίον. Ποῖον; Give me the book. Question, Which book? Πόθεν ἔρχεσαι; Whence comest thou? Where do you come from? Πόσον μακρὰν εἶσαι; How far are you? Πότε θὰ σὲ ξαναῖδοῦμεν; When shall we see you again? Ποὺ θέλεις νὰ πηγαίνωμεν; Whither do you wish us to go? Πὼς στοχάζεσαι; How do you think?*

*Τὸν ῥώτησα ποὺ θὰ ὑπάγῃ, I asked him whither he would go? Ἐρώτησαν ἂν ἐκατόρθωse τίποτε, They asked whether he had accomplished anything. Τοὺς ἐρώτησα ἂν θὰ φύγουν, I asked them whether they would go away. Τὸν ῥώτησέ ἂν θέλῃ νὰ ὑπάγῃ μὲ τὸν ἄνθρωπον, He asked him whether he was willing to go with the man.*

The verbs upon which an indirect question depends are ἀκούω, ἀποδείκνυω, βλέπω, διστάζω, ἐνθυμούμαι, ἐρωτῶ, ἡξεύρω, καταλαμβάνω, λέγω, μανθάνω, παρατηρῶ, and the like.

2. When the answer to a question depends upon the will or opinion of the person asked, νά, negatively νὰ μὴ, is used with the first and third persons of the present or aorist subjunctive, or with the past tenses of the indicative.

*Τί νὰ κάμω; What wilt thou that I do? What do you wish me to do? What shall I do? What can I do? Τί νὰ εἶπῃ κἀνεῖs; What can one say? Τί νὰ ἔγινε; What do you think has become of him? Ἄλλὰ τώρα ποὺ ἀπέθανε διὰτί νὰ κλαίω; But now he is dead, wherefore should I weep? Ἄν πρέπῃ νὰ τὸ κάμωμεν, διὰτί νὰ μὴν τὸ κάμωμεν καθὼς πρέπει; If we must do it, why not do it properly? Ποῖον νὰ πρωτοπιστεύω; Whom shall I believe first? Ποῖος νὰ τὸ κάμῃ; Who shall (can, must) do it? Ποῖος νὰ ᾔν' αὐτός; Who do you think this man is? Ποῖος νὰ τὸν εἶδε; Who do you think saw him? Πόθεν νὰ ἔρχεται; Whence do you think he comes? Πόθεν νὰ τὸ φέρῃ; Whence do you wish him to bring it? Πόσα νὰ φέρω; How many shall I bring? Πόσοι νὰ ἐκρεμάσθησαν; How many do you think were hanged? Πότε νὰ πηγαίνω; When do you wish me to go? When must I go? Πότε νὰ φάγω, When can I eat? Ποῦ νὰ τὸν εὕρω; Where can I find him?*



Ποῦ νὰ μοιάσῃ τὸν ἀδελφόν του ; *How can you say that he resembles his brother ?* Ποῦ νὰ ἐπῆγε ; *Where do you think he has gone ?* Πῶς νὰ τὸ κάμω ; *How shall I do it ? How do you wish that I should do it ?*

Δὲν ἤξεύρω τί νὰ κάμω, *I know not what to do.* Δὲν ἤξευρα τί νὰ εἶπω, *I knew not what to say.* Εἰπέ με διατί νὰ μὴν τὸ κάμω, *Tell me why I should not do it.* Συλλογίζεται ποῖον νὰ πρωτοπιστεύσῃ, *He is deliberating which of them to believe first.* Τὸν ἐρώτησα πόθεν νὰ ἦρχετο, *I asked him whence he was coming.*

3. When permission or advice is asked, the first and third persons of the present or aorist subjunctive are used with *νὰ*, negatively *νὰ μὴ*, in which case the answer is *ναί*, *yes*, or *ὄχι*, *no*.

Νὰ ἔλθω ; *Wilt thou that I come ? Shall I come ? Are you willing that I should come ?* Δοὖς μοι ἀφ᾽ ἐμοῦ ; *Do you give me leave to come ?* Νὰ μὴν ἔλθω ; *Shall I not come ?* Νὰ ἔλθῃ ; *Shall he come ? May he come ?* Ἄρ᾽ ἐθέλεις ; *Are you willing that he should come ?* Δοὖς μοι ἀφ᾽ αὐτοῦ ; *Do you give him leave to come ?* Νὰ μὴν ἔλθῃ ; *May he not come ? Are you not willing that he should come ?*

4. The same tenses (3) are used also in expressions of indignation or contempt.

Ἐγὼ νὰ φύγω ; *Am I to go away ? Do you mean to say that I must go away ?* Ἐμένα νὰ κτυπήσῃ ; *To strike me ?* Αὐτὸς νὰ ἀποθάνῃ ; *He to die ?* Αὐτὸς θνητὸς ὡς ἡμεῖς ; *He a mortal like us ?* Ἐσὺ νὰ βασιλεύῃς ; *You rule over us ?* Ἡ θυγατέρα μου νὰ ὑπανδρευθῇ μὲ αὐτόν ; *To think that my daughter should have to marry him !*

5. The subject of a dependent interrogative sentence may become the object of the verb of the leading sentence ; in which case, the dependent interrogative sentence is in apposition with that object.

\* Ἄκουε τὰ πουλιὰ τί λένε, *Hear what the birds say.* Ἰδέ τοὺς πῶς τρέχουν, *See them, how they run.* Σὲ ἤξεύρω ποῖος εἶσαι, *I know thee who thou art ; I know who you are.* Κύρταξέ τον πῶς τρώγει, *Look at him, how he eats.* Μέτρα τὰ καράβια πόσα εἶνε, *Count the ships, — how many they are.*

6. An indirect interrogative sentence admits of becoming the subject of certain impersonal verbs.

Πότε ἐγεννήθη καὶ πότε ἔζησεν εἶνε ἀγνωστον, *When he was born, and when he lived, is unknown.* Πότε ὁμῶς ἄρχισε τὸ κακὸν δὲν προσδιορίζεται, *When he began to be bad is not determined.*

ζεται μὲ εὐκολίαν, *But when the evil began is not easily determined. Πόσον εἶνε ἀτελὲς θὰ φανῇ ἀμέσως, How imperfect it is, will immediately appear.*

7. An indirect interrogative sentence admits of being accompanied by *τό, it, or τοῦτο, this.*

Τὸ βλέπεis μὰ τὰ μάτια σου τοὺς ξένους πῶς τοὺς θάπτουν, *You see with your own eyes how they bury strangers. Ἐὰν ᾖνε δίκαιον ἐνώπιον τοῦ θεοῦ νὰ ὑπακούωμεν ἐσᾶς μᾶλλον παρὰ τὸν θεόν, κρίνετέ το ἐσεῖς οἱ ἴδιοι, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. Μ' ἐπροξένησε καὶ τοῦτο ἀπορίαν, πόθεν ἔπρεπε ν' ἀρχίσω, This also put me into some doubt, namely, where I ought to begin.*

8. Not unfrequently, an interrogative sentence is preceded by the article, *τό.*

Τὸ τί καλὸ μοῦ ῥθε μπροστὰ νὰ παίξω νὰ γελάσω; *What good has come before me that I should play and laugh? Αὐτὸς θὰ σοῦ εἰπῇ τὸ τί πρέπει νὰ κάμῃς, He will tell you what you must do. Τὸ πόθε εἶνε ἡ μάνα σου, γραφὴ γὰρ νὰ τῆς γράψω, Tell me what country your mother belongs to, that I may write her a letter.*

9. The interrogative particles *ἄρα, τάχα* often introduce a question.

\*Ἄρα τὸ τί νὰ γίνηκε ἡ μάνα τοῦ Γυφτιάκη; *What has become of the mother of Ghiphiákis? does anybody know? Τάχα θὰ γιατρευθῶ; Shall I get well?*

10. In negative interrogatives, *δέν, not,* expects *ναί, yes; μήπως, or μὴ νά, expects ὄχι, no.*

Δὲν τὸν βλέπεis; *Do you not see him? Μήπως αὐτὸς μόνος εἶνε ἀνδρείος; Is he alone brave? Μὴ νὰ βουβάλια σφάζονται; Can it be that buffaloes are slaughtered?*

11. Sometimes a question beginning with *δέν* has the force of a mild imperative.

Δὲν μοῦ λέγῃς τί πρᾶγμα εἶν' αὐτό; *Will you not tell me what that is?*

12. Sometimes a question beginning with *δέν* implies *διατί, why?*

Ζάχο, ἀλλουνοῦ δὲν ἔδιδες τῇ χρυσωμένῃ σέλλα; *Zákhos, why didst thou not give the golden saddle to some other man?*

## THE MOODS WITH THE RELATIVE.

## § 81.

1. When the relative sentence expresses a fact, its verb is put in the indicative; the particular tense being determined by the nature of the statement.

The negative particle is *δέν*; thus, *ὁ ὁποῖος δέν, ποῦ δέν*, and so forth.

*Ὁ ἄνθρωπος, ὁ ὁποῖος ἦλθε χθές, θὰ φύγῃ αὔριον τὸ πρωῒ, The man who came yesterday will go away to-morrow morning. Ὁ συγγραφεὺς, τοῦ ὁποῖου τὸ σύγγραμμα θαυμάζεται, κατεδικάσθη εἰς θάνατον, The author whose work is admired has been condemned to death. Εὐθὺς ποῦ (or Ἄμα) τὸν εἶδα ἔφυγα, As soon as I saw him I went away. Εἶνε τρεῖς μῆνες ἀφού ἦλθα, It is three months since I came. Δέν εἶνε μία ὥρα ἀφού τὸν εἶδα, It is not an hour since I saw him. Ἀκόμῃ δέν ἐπέρασαν τρία ἔτη ἀφού μᾶς ἀφῆσε ὑγείαν, Three years have not elapsed yet since he bade us farewell. Τρεῖς ἡμέρες ἀπέρασαν ἀφού (ποῦ) νηστεύω, It is now three days since I began to fast; I have been fasting these three days past.*

2. When the relative sentence is conditioned (the conditioning sentence being tacitly assumed), the relative is followed by *νά*, negatively *νὰ μὴ*, with the subjunctive, or with the past tenses of the indicative.

*Πρέπει νὰ εὕρῃς ἕνα τι τὸ ὁποῖον νὰ σέ ὠφελῇ, You must find something which shall benefit you. Χρειαζόμεθα τοιοῦτον ἀρχηγόν ὁ ὁποῖος νὰ τιμᾷ τοὺς νόμους, We need such a leader as shall respect the laws. Ἔπρεπε νὰ ἐνασχοληθῶ εἰς ἕνα τι τὸ ὁποῖον νὰ μὲ ὠφελῇ, It was proper that I should be employed upon something which should benefit me. Ποῖον εἶνε τὸ καλλίτερον κρασί ὁποῦ νὰ ᾔνῃ; What is the best wine that can be (or there is)?*

*Εἶνε ἀδύνατον νὰ εὕρῃς ἄνθρωπον ὁ ὁποῖος νὰ ᾔνῃ τέλειος κατὰ πάντα, It is impossible to find a man who is perfect in everything. Δέν ὑπάρχει τόπος εἰς τὸν ὁποῖον νὰ μὴ εὕρισκται τίποτε ἐκλεκτόν, There is no country in which some choice thing may not be found. Δέν ὑπάρχει ἄνθρωπος ὁ ὁποῖος ν' ἀμφιβάλλῃ ὅτι ὁ ἥλιος θὰ ἀνατεῖλῃ αὔριον, There is no man can make a question but that the sun will rise to-morrow. Δέν ὑπάρχει ἄνθρωπος ὅστις νὰ μὲ βοηθήσῃ, There is no man who can help me. Δέν εὕρισκται ἄνθρωπος τὸν ὁποῖον νὰ μὴ ἐκατηγόρησεν,*

*The man cannot be found whom he has not accused. Ὑπάρχει ἔθνους εἰς τὸ ὅποιον νὰ μὴν εὐρίσκωνται ἄπειροι ψεύσται; Is there a nation in which innumerable liars may not be found? Ὑπάρχει φλυαρία ἡ ὁποία νὰ μὴν ἐξιφωνήθῃ ἀπὸ κανέναν φιλόσοφον; Is there any sort of nonsense which has not been uttered by some philosopher? Εἶσαι ἐσὺ ὁ πρῶτος ἄνθρωπος ποῦ νὰ ἐγεννήθῃ; Art thou the first man that was born?*

### Conditional Relative Sentences.

3. A relative sentence often forms the protasis of a conditional clause, the sentence of the antecedent being the apodosis.

For the sake of greater indefiniteness καὶ ἄν, *ever, soever*, is put after the conditional relative words (except ὅταν).

The protasis is put in the present indicative, or in the aorist or future subjunctive. But when the relative is followeed by καὶ ἄν, the protasis is put in the subjunctive, or in the past tenses of the indicative. So when it begins with ὅταν or ὁπόταν.

The apodosis admits of appearing in any verbal form.

The negative particle is δέν; thus, ὅποιος δέν, ὅστις δέν, ὅπου δέν, and so forth.

(1) When the protasis refers to *present time*, it is put in the present indicative, or in the subjunctive preceded by καὶ ἄν.

Ὅποιος θέλει ἄς ἔλθῃ, *Whoever wishes, let him come.* Ὅποιος δέν θέλει ἄς μὴν ἔλθῃ, *Whoever does not wish, let him not come.* Ὅστις θέλει ἄς κηρύξῃ πόλεμον, *Let him that will declare war.* Δόσε το εἰς ὅποιον καὶ ἂν θέλῃς, *Give it to whomsoever you please.* Ὅ τι ἤξεύρετε ἐσεῖς ἤξεύρω κ' ἐγώ, *What you know, I know also.* Ἄς φωνάζῃ ὅσον θέλει, *Let him bawl as much as he pleases.* Ὅπου καὶ ἂν ὑπάγῃς, παυτοῦ ἐγὼ σὲ φυλάττω, *Whithersoever thou goest, everywhere will I keep thee.* Ἄς ἔχῃ ὅπως ἔχει, *Be the thing as it will; Be it as it may.*

(2) When the protasis refers to *future time*, it

is put in the aorist subjunctive, and sometimes in the future indicative or subjunctive.

"Οποιος φύγη θὰ τιμωρηθῇ, *Whoever shall go away shall be punished.* Εἰς ὅποιον ἀπὸ ἡμᾶς εὕρεθῇ τὸ ποτήριον, ὡς θανατωθῇ, *With whomsoever of us the cup be found, let him be put to death.* "Ο τι πιάσῃς, νὰ τὸ φέρῃς ἐδῶ, *Whatever you shall catch, you must bring it hither.* "Ο τι καὶ ἂν σοῦ δοθῇ, τοῦτο φάγε, *Whatsoever shall be given to thee, even that eat thou.* Εἰς κάθε λέξι δική του ποῦ ἤθελα προσφέρει μὲ δίδει τὴν εὐχὴν του, *He gives me his blessing every time I pronounce one of his words.* "Οσα λάβῃς, τόσα θὰ δόσῃς, *As many as you shall receive, so many shall you give.* "Οταν τὸν ἰδῇς, εἰπέ του νὰ ἔλθῃ, *When you see him, tell him to come.* "Οταν θελήσῃ, ὡς ἔλθῃ, *When he wishes, let him come.* Εὐ-θὺς ὅπου (or Ἄμα) τὸν ἰδῶ, τὸν ὁμιλῶ, *As soon as I see him, I will speak to him.* Εὐθὺς ὅπου ἤθελες τὸν ἰδεῖ, δόσε μου εἰδῆσιν, *As soon as you should see him, give me notice.* Ἀφοῦ τὸ εὕρω, σοῦ τὸ στέλνω, *After I have found it, I will send it to you.*

(3) When the protasis refers to *time past*, it is put in the past tenses of the indicative (including the perfect).

"Οποιος τὸ ἐπῆρε πρέπει νὰ τὸ ἐπιστρέψῃ, *He who has taken it must return it.* "Ο τι ἔπιασες, φέρε το ἐδῶ, *Whatever you have caught, bring it hither.* "Οσα ἤῤα, τόσα ἔχω, *As many as I have found, so many have I.* "Οπως τὸ ἔκαμε, ἔτσι θὰ τὸ κάμῃ πάλιν, *As he has done it, so will he do it again.*

(4) When the conditional clause expresses that which happens *often, customarily, or habitually*, or that which is *permanently* true, the protasis is in the present indicative or subjunctive, in the aorist subjunctive, or in the future indicative, if the apodosis refers to present or future time.

But when the clause refers to time past, both parts appear in the imperfect indicative.

"Οποιος πεινάει κομμάτια ὀνειρεύεται, *He who is hungry dreams of slices of bread.* "Οποιος ποτίζει θὰ ποτισθῇ, *He that waters shall himself be watered.* "Ο σουλτάνος ἐκρεμνοῦσεν ὅποιον ἤθελεν, *The sultan hanged whomever he pleased.* "Οσο θὰ ἐμποδίζεται, τόσο θὰ δαμονίζεται, *The more it is checked, the fiercer it will become.* "Οσες φορές καὶ ἂν τὸ χρειασθῇ, τὸ παίρνει, *He takes it as often as he wants it.* Τὸν ψεύστην δὲν τὸν πιστεύουν καὶ ὅταν λέγῃ τὴν ἀλήθειαν, *They do not believe the liar even when he speaks the truth.* "Οταν τὸν ἔβλεπες σ' ἐχαιρετοῦσε,

*Whenever you saw him, he greeted you.* Ὅπου δὲν εἶνε ξύλα ἡ φωτιά σβύνει, *Where there is no wood, the fire goes out.*

4. A conditional relative sentence admits of becoming the subject of its apodosis; in which case, *τοῦτο, this*, may accompany it.

Ὅποιαδήποτε καὶ ᾗν ᾖ ἡ διάθεσις των, τοῦτο δὲν μᾶς πειράζει ἡμᾶς, *Whatever their disposition may be, this does not trouble us.*

### CONDITIONAL SENTENCES.

#### § 82.

A protasis beginning with *εἰάν* or *ἄν* (sometimes *νά*), *if*, negatively *ἐάν* or *ἄν δέν*, *if not, unless*, is a species of conditional relative sentence, *εἰάν* being regarded as a kind of *ὅταν, when*. (§ 81, 3.)

The protasis is put in the subjunctive, or indicative, except the present indicative.

The apodosis admits of appearing in any verbal form.

1. When the protasis refers to *present time*, it is put in the subjunctive.

Ἐάν ᾗν βασιλεὺς τοῦ Ἰσραὴλ, ὡς καταβῇ τώρα ἀπὸ τῶν σταυρόν, *If he is the king of Israel, let him come down from the cross.* Ἐάν μελετᾷς νὰ τὸ κάμῃς, πρέπει νὰ δόσῃς εἰδοσιν, *If you do intend to do it, you must give notice.* Ἄν τοὺς ἀγαπᾷς, διατί τοὺς περιπαίζεις; *If you love them, why do you ridicule them?* Ἐάν ἔχῃ, θὰ δόσῃ, *If he has, he will give.*

2. When the protasis refers to *future time*, it is commonly put in the aorist subjunctive, and sometimes in the future indicative.

Ἄν δὲν κάμουν ὃ τι τοὺς εἶπῃς τιμώρησέ τους, *If they will not do what you will tell them, punish them.* Ἄν τις τοῦ εἶπῃ ὅτι μέλλει νὰ θανατωθῇ διὰ τὴν πίστιν του, πόσον θὰ χαρῇ! *If any one tell him that he will be put to death for his faith, how much he will rejoice!*

3. When a protasis, referring to *time past*, is

assumed as a fact, it is put in the past tenses of the indicative, or in the perfect subjunctive; the apodosis appearing in any of the tenses of the indicative.

\**Ἄν αγοράσας, πρέπει νὰ πληρώσῃς, If you have bought, you must pay.*  
 \**Ἄν ἀπέθανε χθὲς, θὰ ἦνε ἀποθαμένος καὶ αὐριον, If he died yesterday, he will be dead to-morrow also.* \**Ἄν τὸν ἐξώρισεν, εἶχε τοὺς λόγους του, If he banished him, he had his reasons.* \**Ἐὰν τοῦ ἔχῃς γράψῃ, θὰ ἔλθῃ, If you have written to him, he will come.* \**Εἶνε ἀδύνατον νὰ μὴν τὸν εἶδεν, ἐὰν ὑπῆγεν εἰς τὴν οἰκίαν του, It is impossible that he should not have seen him, if he had gone to his house.*

4. If the protasis refers to *time past*, and the apodosis to the *future of the past*, the former is put in the imperfect indicative, and the latter in the future subjunctive.

In animated speech, however, the apodosis also is put in the imperfect indicative.

\**Ἄν τὸν εἶλεπα, θὰ τὸν ὁμιλοῦσα, If I had seen him, I should have spoken to him.* Corresponding to \**Ἄν τὸν ἰδῶ, θὰ τὸν ὁμιλήσω, If I see him, I shall speak to him.* \**Ἄν τὸν εὔρισκα, νὰ εἶλεπες τί θὰ τὸν ἔκαμνα, If I had found him, you would have seen what I should have done to him.* Corresponding to \**Ἄν τὸν εὔρω, νὰ ἰδῇς τί θὰ τὸν κάμω, If I find him, you will see what I shall do to him.* \**Ἄν σέ ἔπιανε, ἦθελε σέ κρεμάσει, If he had caught you, he would have hanged you.* Corresponding to \**Ἄν σέ πιάσῃ, θέλει σέ κρεμάσει, If he catches you, he will hang you.* \**Ἦθελε μὲ καταπέσειν ν' αγοράσω ὅλας του τὰς πραγματείας, ἐὰν δὲν ἔφευγα, He would have persuaded me to have bought all his merchandise, if I had not gone away.* \**Τοῦτος ὁ ἄνθρωπος δὲν ἀπέβησεν, ἐὰν ἀπείχεν ἀπὸ κρασί, This man would not have died, if he had abstained from wine.*

(1) A conditional clause, apparently referring to time past, points to the future, when the speaker or writer wishes to avoid the directness of the future indicative. (§ 72, 5.)

\**Ἄν ἦτον δυνατόν, ἀμέσως ἦθελα τὸ κάμει, If it were possible, I would do it immediately.* \**Ἄν δὲν ἦμεθα πτωχοὶ, δὲν ἠδέλαμεν καταφρονεῖσθαι, If we were not poor, we should not be despised.* \**Ἄν ἦμουν ἀσχημὶ καθὼς μὲ δείχνει ὁ καθρέφτης, πῶς ἡμποροῦσα ν' ἀγαπηθῶ; If I were as ugly as the looking-glass represents me, how could I be loved? Καὶ ἐγὼ*

ἡμποροῦσα νὰ ὁμιλήσω καθὼς κ' ἐσεῖς, ἐὰν εὕρισκεθε εἰς τὴν θέσιν μου, *I also might speak like you, if you were in my place.*

(2) The protasis may refer to the past, and the apodosis to the present.

Ἐὰν τὸν ἐφόρευαν, δὲν θὰ ἦτον τὴν ἰδίαν, *If they had murdered him, he would not be here now.*

(3) An apodosis in the future subjunctive, or in the imperfect indicative, admits of appearing without its protasis; the time to which it refers being determined by the preceding rules.

Με μεγάλην μου εὐχαρίστησιν ἤθελα τὸ κάμει, *I would do with great pleasure.* Ἦθελεν εἶσθαι ἀδύνατον νὰ εὕρῃ τις ἄνθρωπον τοῦ ὁποίου τὸ ἀνδότημα νὰ ἐξισοῦται μὲ τὸ τοῦ Ἀπόλλωνος (§ 81, 2), *It would be impossible to find a man whose stature should answer to that of Apollo.* Ἡ ὥρα τῆς φυγῆς θὰ ἦτον ἀρχὴ σφαγῆς, *The hour of flight would have been the beginning of massacre.* Ἦθελες νομίσει ὅτι ἤξευρε τὸ κοράνι ἀπὲξ, *You would have thought he had the Korán by heart.*

(4) The imperfects ἤθελα, ἀγαποῦσα, and ἐπιθυμοῦσα, when they form an apodosis, are followed by νὰ with the imperfect indicative, when this apodosis refers to present time.

Ἦθελα νὰ τὸν ἑβλεπες, *I wish you could see him.* Ἀγαποῦσα νὰ ἦμουν ἐκεῖ, *I wish I was there.* Ἀγαποῦσα νὰ ἐστίκεσο, *I would that you should stay; I wish you could (would) stay.* Ἐπιθυμοῦσα νὰ τὸν ἤκουα, *I wish I could hear him.*

5. When the conditional clause expresses that which happens *often, customarily, or habitually*, or that which is *permanently true*, the protasis appears in the present or aorist subjunctive, and the apodosis in the present or future indicative.

Ἐὰν ἐπαινῇ τις τὸν ἑαυτὸν του, δὲν τὸν πιστεύουν· ἐὰν κατηγορῇται μόνος του, πιστεύουν περισσότερα, *If one praises himself, they do not believe him; if he blames himself, they believe more than he says.*

6. Sometimes ἐάν is omitted for the sake of emphasis.

Τὸ θέλω, τὸ παίρνω, *I want it, I take it.* Ἐπεινάσας, φάγε, *If you*



*are hungry, eat.* \**Ἡ ὁ ἓνας σὲ ἰδῆ ἢ ὁ ἄλλος, εἶνε ὅλον τὸ ἴδιον, Whether the one or the other sees you, it is all the same.* *Θέλῃς μήλο, ἔπαρε, θέλῃς κυδώνι, If you wish for an apple, take it; if you wish for a quince, take it.*

7. A protasis admits of becoming the subject or object of its apodosis; in which case *τοῦτο, this*, may accompany it.

\**Ἄν ψεύδωνται, τοῦτο τοὺς εἶνε φυσικώτατον, If they lie, this is most natural to them.* *Θὰ ἦτον καλῆτερον δι' αὐτὸν ἂν δὲν εἶχε γεννηθῆ ποτε, Good were it for him if he had never been born.*

### THE MOODS WITH 'Ωσὰν νά.

#### § 83.

'Ωσὰν νά, negatively ὥσὰν νά μή, *as if, as though*, is followed by the present, perfect, or future, subjunctive; or by the historical tenses of the indicative.

\**Ἐρωτᾷς ὥσὰν νὰ μὴν ἤξεύρης, You ask as if you did not know.* *Τρώγει ὥσὰν νὰ ἤθελεν ἀποθάνει αὐριον, He eats as if he should die to-morrow.* \**Ὑπερηφανεύετο ὥσὰν νὰ ἦτον βασίλισσα, She felt proud as if she were a queen.* \**Ἐμαυροφόρεσεν ἡ αὐλὴ ὥσὰν νὰ εἶχεν ἀποθάνει ὁ βασιλεὺς ὁ ἴδιος, The court went to mourning as if the king himself had died.* \**Ὡσὰν νὰ μὴν ἐκάγκα, As if I had not been burned.*

### COMMANDS, EXHORTATIONS, PROHIBITIONS.

#### § 84.

1. In peremptory commands or exhortations, the imperative mood is used.

*Γράψε, Write on; Continue to write; Be thou writing.* \**Ἀς γράφῃ, Let him write on; Let him continue to write; Let him be writing.* *Γράψε, Write thou.* \**Ἀς γράψουν, Let them write.*

2. In peremptory prohibitions, *μὴ, not*, is used with the second person of the present or aorist subjunctive, or with the third person of the imperative.

*Μὴ γράφῃς, Do not continue to write; Be not writing.* \**Ἀς μὴ γράφῃ, Let him not be writing.* *Μὴ γράψῃς, Write not.* \**Ἀς μὴ γράψῃ, Let him not write.*

3. In exhortations, mild commands, entreaties, or decrees, *νά*, negatively *νά μή* (sometimes simply *μή*), is used with the present or aorist subjunctive.

*Νά φύγης, I wish you would go away; You must go away; Please go away. Νά φύγῃ, He must go away. Νά μή φύγῃς, You must not go away. Νά μή φύγῃ, He must not go away. Ἄμα νυκτώσῃ, κάνεις νά μὴν ἐμπορῇ νά ἐβγῇ ἀπὸ τὸ σπίτι του, As soon as it is night, no one shall go out of his house. Μὴ σοῦ κακοφανῇ, Let it not displease you; I hope you will not be offended. Μὴ σέ μέλῃ, Care not; Be not concerned.*

4. In exhortations, *ᾤς*, negatively *ᾤς μή*, with the first person of the present or aorist subjunctive, is used.

But when the exhortation has reference to the wishes of the person or persons addressed, *νά*, negatively *νά μή* (sometimes simply *μή*), takes the place of *ᾤς*, *ᾤς μή*.

*\*Ἄς γράψω, Let me write. \*Ἄς μὴ γράψω, Let me not write. \*Ἄς γράψωμεν, Let us write. \*Ἄς μὴ γράψωμεν, Let us not write.*

*Νά τὸ ἰδῶ, Let me see it. Νά μὴν τὸ ἰδῶ, Please let me not see it. Νά τὸ ἰδῶμεν, Please let us see it. Νά μὴν τὸ ἰδῶμεν, Let us not see it; We must not see it.*

NOTE 2. Compare NOV. TEST. Matt. 7, 4. *\*Ἄφες ἐκβάλω. 27, 49. \*Ἄφες ἰδῶμεν.*

5. *Παγαίνουμε, πηγαίνομεν*, or *πάμε*, *Let us go*, often appears without *νά*.

6. *\*Ἄς*, negatively *\*Ἄς μή*, with the imperfect or aorist indicative, forms a kind of past imperative.

*\*Ἄς ἦτον καὶ Τοῦρκος, τί μὲ τοῦτο; Suppose he was a Turk, what of that? Be it that he was a Turk; What if he was a Turk? \*Ἄς τὸν ἐκρέμασαν, Suppose they have hanged them; let him remain hanged. Ἐκεῖνο ὅπου ἀπέρασε ᾤς ἀπέρασε, Let that which has happened be considered as having happened; let there be no more talk about it. \*Ἄν μ' ἐσκότονε, ᾤς ἐπήγαυα, If he had killed me, I should not have objected; let me have been killed.*

7. Sometimes *ᾤς* is to be translated *even if, though, although*.

*\*Ἄς ἀκούσῃ καὶ ἐμένα τὴν γνώμην μου, καὶ ᾤς μὴν ἦμαι φιλόσοφος, Let*

him hear my opinion also, though I am no philosopher. *Νὰ σὲ θυμῶμαι πάντοτε κ' ἐσὺ ἂς μὴ μὲ θυμᾶσαι, That I may remember you, even if you should not remember me.*

## WISHING.

## § 85.

. A wish is expressed by means of *νᾶ*, negatively *νὰ μὴ*, with the present or aorist subjunctive, or with the imperfect or pluperfect indicative. Also, by means of *ἄς*, negatively *ἂς μὴ*, with the imperfect indicative.

. The words *ἄμποτε* (*ἂν ποτέ*), *εἴθε*, or *μακάρι*, *O that! Would that! Would God!* admit of preceding *νᾶ*.

1. When the wish refers to *present time*, the imperfect with *νᾶ* or *ἄς* is used.

*Νὰ εἶχα! Ἄμποτε* or *Μακάρι νὰ εἶχα! Would that I might have! O that I had! I wish I had! Νὰ ἦσουν ἐδῶ! Would that thou wert here! Μακάρι νὰ τὸν εὕρισκα! Would that I could find him! Εἴθε νὰ γένουμουν πουλὶ, ψηλὰ νὰ ἀπετοῦσα! O that I might become a bird, that I might soar! Ἄς γένουμουν καθρέφτης νὰ γλέπεσαι 'ς ἐμένα! Would that I might become a mirror, that thou mightest see thyself in me!*

2. When the wish refers to *future time*, the aorist or present subjunctive, generally with *νᾶ*, is used; the former implying momentary, the latter continued action.

*Νὰ χαθῆς! Mayest thou perish! Perish thou! Ὅ τι φυτεύω εἴθε νὰ ἐκριζωθῇ! What I plant, may it be rooted up! Νὰ ἦσαι καλὰ! May you continue to be well! Νὰ 'χης καλὸ! May you prosper! God bless you! Θεὸς σοῦ τὸ πληρώσῃ! May God requite thee this kindness! Ἄμποτε νὰ εὐτυχῆσῃς! Would that you may prosper!*

3. When the wish refers to *past time*, the pluperfect indicative with *νᾶ*, negatively *νὰ μὴ*, is used.

The imperfect indicative can be used in this case when no ambiguity ensues.

*Ποτὲ νὰ μὴ εἶχε φέξει! O that it had never dawned! Στερνὴ μου*

γνώσι, νὰ σ' εἶχα πρῶτα! *My afterthought, would that I had thee first!*  
 Εἶθε ν' ἀπέθνησκα ἐγὼ ἀντὶ σοῦ! *Would God I had died for thee!* Ἀμ-  
 ποτε ν' ἀπέθνησκες πρὶν σὲ πιάσουν! *Would God you had died before*  
*they caught you!*

## THE MOODS WITH Θά.

### § 86.

Θά, negatively Δὲν θά, in the sense of *must, probably, perhaps*, takes the subjunctive or the past tenses of the indicative.

Κανονεῖς ἀκούονται· κάπου θά γίνεται πόλεμος, *Guns are heard; there must be fighting somewhere.* Κάνενας τυχοδιώκτης θά ἦνε καὶ αὐτὸς φυσικά, *It is natural to suppose that he also is some adventurer.* Φαίνεται θὰ ἐχαιρέτισες κανένα βαρέλι γιοματάρι πουρνό πουρνό, *It seems you have saluted some wine-cask very early in the morning.* Θὰ ἔμαθες βέβαια τί ἔγινε, *You must have learned what had happened.*

## THE MOODS WITH Ἔως, Ὡστε, Πρὶν, Ἴσως.

### § 87.

1. Ἔως οὐ, Ἔως οὗτου, written also Ἔωσοῦ, Ἐωσότου, *till, until*, takes the aorist indicative when that which happened is stated.

Ἔως νά, Ἐωσοῦ νά, Ὡς νά or Ὡσοῦ νά, when it relates to an expected event, takes the aorist subjunctive.

Ἐπερίμεινα ἔωσοῦ ἔφθασαν, *I waited until they arrived.* Θὰ περιμένωμεν ἔωσοῦ νὰ φθάσουν, *We will wait until they arrive.* Ἐπερίμενες ἔωσοῦ νὰ φθάσουν, *You were waiting until they should arrive.*

2. Ὡστε, negatively ὥστε δέν, *so that, or simply that*, takes the indicative when it denotes actual result.

Ὡστε νά, negatively ὥστε νὰ μὴ, takes the present or aorist subjunctive when it expresses a desired, or an expected event.

Ἐπολέμησαν τόσον πεισματωδῶς, ὥστε κανεὶς δὲν ἔμεινε ζωντανός, *They fought so obstinately that no one was left alive.* Εἶνε τόσον ἀτελὲς ὥστε νὰ μὴ χρησιμεύῃ εἰς τίποτε, *It is so incomplete, as to be of no use whatever.* Ποίαν δύναμιν θὰ ἔχῃ ὥστε νὰ μεταβάλῃ τὰ πάντα; *What power will it have, so as to change all things?*

3. Sometimes ὥστε νά, *that*, forms the subject of a sentence.

Εἶνε δυνατόν ὥστε νὰ μένουν ἀδιάφοροι, *It is possible they may remain indifferent.*

4. Πρὶν, Πρὶν νά, or Προτοῦ νά, *before*, is followed by the aorist subjunctive.

Ἔγινε πρὶν γεννηθῆς, *It was done before you were born.* Πρὶν ἀρχίσωμεν ἄς ἀκούσωμεν, *Before we begin, let us hear.* Ἐβράδειασε προτοῦ νὰ τελειωθῇ ἡ μάχη, *It grew dark before the battle was over.*

5. Ἴσως, or Ἴσως νά, negatively Ἴσως δέν, Ἴσως νά μή, perhaps, takes the indicative, or the subjunctive.

Ἴσως τὸν βλέπω, Perhaps I see him. Ἴσως τὸν ἔπιασαν, Perhaps they have caught him. Ἴσως νά τὸν ἐγνώρισα, Perhaps I may have known him. Ἴσως θά τὸν ἰδῶ, or Ἴσως τὸν ἰδῶ, Perhaps I shall see him. Ἴσως νά μὴν ἔλθῃ, Perhaps he will not come.

## ADVERBS.

## § 88.

1. Adverbs answering to the questions *where* and *whither* have the same form. Thus,

Ἄλλου, elsewhere, elsewhither, ἐδῶ, here, hither, ἐκεῖ, there, thither, ἐπάνω, up, κάτω, down, μέσα, in, into.

2. Adverbs answering to *whence*, or *from what time*, are regularly formed by putting ἀπό, from, before those answering to *where* and *when*; in which case ἀπό admits of being written as one word with the adverb. Thus,

Ἀπαντοῦ, from there, from where you are, ἀπεδῶ, hence, ἀπεκεί, thence, ἀπεμπρός, from before, ἀπέξω, from without, ἀποκαταγῆς, from the ground, ἀποκάτω, from below, ἀποκοντά, from nigh at hand, ἀπομακριά, from afar, ἀπομέσα, from within, ἀποπάνω, from above, ἀποπέρα, from the other side, ἀποποῦ, whence.

3. Adverbs answering to *where* or *whither* are limited by εἰς (rarely πρὸς) with the accusative. Those answering to *whence* are limited by ἀπό with the accusative.

Ἀγνάντια εἰς τὴν Καρύταιναν, Opposite Karítēna. Ἀγνάντια ἀπὸ τὸ κάστρο, Opposite but at some distance from the fort. Ἀνάμεσά 'ς τὰ φρύδια, Between the eyebrows. Ἀπάνω 'ς τὰ βουνά, On the mountains. Γύρω 'ς τὸ μοναστήρι, Round the monastery. Ἐδῶ 'ς τὴν Ῥόδο, Here, at Rhodes. Ἐδῶ 'ς ἐμένα, Hither, to me. Ἐκεῖ 'ς τὴν Βλαχίαν, There, in Wallachia. Ἐκεῖ 'ς τὴν Κρήτην, Thither, to Crete. Ἐμπρός or Ἐμπροστά 'ς τὴν πόρτα του, Before his door. Ἐξω 'ς τὸ περιβόλι, Out in the garden. Κάτω 'ς τὸ γαλῶ, Down by the sea-shore. Κοντὰ or Σιμὰ 'ς τὸ σπίτι, Near the house. Μέσα 'ς τὸ σπίτι, In or Into the house. Πέρα 'ς τὰ χωριά, Over to the villages. Τριγύρω 'ς τὸ λαιμό σου, Round your neck. Ψηλὰ 'ς τὸ Μακρυκάμπι, On the heights of Makrikámbi. Ψηλὰ 'ς τὸν Ἑλυμπο, Up to E'limbo.

Ἀλάργα ἀπὸ τὴν ἐκκλησιά, Far away from the church. Ἀπεδῶ ἀπ' τὴν χώραν, From here, from the town. Ἀπεκεί ἀπ' τὸν τόπο μου, From there, from my place. Ἀπόξω ἀπὸ τὴν ἐκκλησιά, On the outside of the church. Ἀποκάτω ἀπὸ τὰς ἐλῆς, Under the olive-trees. Ἀπομέσα ἀπὸ τὸ σπίτι, From within the house. Ἀποπάνω ἀπὸ τὸ βουνό, From the top of the mountain. Ἀποπίσω ἀπὸ τὴ θύρα, Behind the door. Ἐξω ἀπὸ

τὸ σπίτι, *Out of the house.* Μακριὰ ἀπὸ τοῦτο τὸ χωριό, *Far from this village.*

Some of these adverbs are limited also by the genitive. (See § 61, 6.)

4. The comprehensive words ἐδῶ, ἐκεῖ, αὐτοῦ, admit of being followed also by any adverb answering to *where* or *whither*.

Ἐδῶ κοντὰ μου, *Here, near me.* Ἐδῶ 'ς τὴν Κρήτην κάτω, *Down here in Crete.* Ἐδῶ πέρα, *Here, on this side.* Ἐκεῖ πέρα 'ς τὸ χωριό, *Over there, to the village.* Ἐκεῖ ἐμπρὸς 'ς τὴν πόρτα του, *There, before his door.* Αὐτοῦ κοντὰ 'ς τὸ δειλινό, *Just about the middle of the afternoon.*

5. Adverbs of time admit of being followed by the accusative, or genitive, of time. (§ 65, 6. 7: 61, 9.)

Ἀύριον τὸ πρωῒ, *To-morrow morning.* Ἐχθὲ βραδύς, or Ἐχθὲς τὸ βράδυ, *Last evening.* Σήμερον τὸ μεσημέρι, *To-day at noon; This noon.* Σήμερον εἰς τὴν μίαν ἀναχωρῶ, *To-day at one o'clock I shall depart.* Ποῦ ἦσαν πέρυσι τοῦ ἁγίου Γεωργίου; *Where were you last Saint George's day?*

6. The place *how far* is generically expressed by means of ἕως or ὡς, *as far as*, and an adverb answering to *where*.

Ἔως ἀπάνω, *As far as up.* Ἔως αὐτοῦ, *As far as there.* Ἔως ἐδῶ, *As far as here.* Ἔως ἐκεῖ, *As far as there.* Ἔως ἔξω, *As far as out.* Ἔως κάτω, *As far as below.* Ἔως πέρα, *As far as across.* Ἔως ποῦ; *How far?*

7. The time *until* is generically expressed by ἕως or ὡς, *until*, followed by an adverb answering to *when*.

Ἔως πότε; *How long?* Ἔως τότε, *Until then.* Ἔως τώρα, *Until now.*

8. Some adverbs are used adjectively or substantively; in which case they take the article (§ 50, 8, 2).

Εἰς αὐτὸ τὸ ἀναμεταξύ, *In the mean time; meanwhile.* Τὸ ἀντίκρυ μέρος, *The opposite side.* Τὸ ἀπάνω μέρος, *The upper part.* Τὸ ἀπὸ ἐκείθε τοῦ κάστρου, *The other side of the fort.* Τ' ἀπίστομα τὸ ἔρρηξε, *He threw it down in an inverted position.* Ἡ ἀποπέρα γειτονιά. Τ' ἀποταχιά σηκώθηκε. *He awoke in the morning.* Τὸ αὐριον. Τὸ ἐδῶθε. Τὰ μπροστά. Εἰς τὸ ἐξῆς. Τὸ ἔξω. Ὁ κάτω κόσμος, *The lower world.* Τὸ μέσα. Ἡ παραπάνω μεριά. Τὸ πέρα. Τὸ σήμερον. Τὸ τώρα.

9. Δέν (formerly Οὐδέν), *not*, is used in independent, or dependent negations; in which case it corresponds to the classical οὐ. (§§ 82: 83.)

Μή or Μήν, *not*, is used only in dependent sentences. Further, it is the only negative particle that can stand before the modern participle; as Μὴν ἔχοντας, *Not having.*

Οχι, *no*, is the opposite of Ναι, *yes*. In antithetic clauses it can be placed before all parts of speech, except verbs.

Υβρισεν ὀχι ἐμένα, ἀλλὰ τὸν βασιλέα, *He has insulted not me, but the king.*

10. Two or more negatives belonging to the same sentence strengthen the negation.

Οὐδ' αὐτὰ δὲν εἶνε ἀναγκαῖα, *Not even these things are necessary; Even these things are unnecessary.* Δὲν ἔμπούσαν οὔτε κἀν νὰ ἰδοῦν τὸ φρούριον, *Neither could they so much as see the fort.* — So when the verb implies a negation. Ἀρνεῖται ὅτι δὲν ἔκαμε, *He denies having done it.*

## PREPOSITIONS AND CONJUNCTIONS.

### § 89.

1. In Modern Greek all the prepositions in use take the accusative. (For examples, see above.)

2. Καί, *and*, is commonly omitted between words of opposite meaning.

Τρέχουν ἀπάνω κάτω, *They run up and down.* Κλαίει μέρα νύχτα, *She weeps day and night.* Πέσε σήκου ἔμαθα νὰ καβαλλικεύω, *By falling and rising I have learned to ride.*

3. After certain verbs, καί with the indicative admits of taking the place of νὰ with the subjunctive.

Πὼς ἔμπορεῖ καὶ περπατεῖ; *How can he walk?* Ἀποφάσισα καὶ τὸν ἐπλήρονα καθ' ἡμέραν, *I resolved to pay him every day.* Ἀρχισε καὶ ἔτρεχε, *He began to run.*

4. Ἢ, *or*, is commonly omitted between two cardinal numbers.

Φέρε μου δέκα δεκαπέντε ρόδια, *Bring me ten or fifteen pomegranates.*

# VERSIFICATION.

## § 90.

THE Romaic rhythm depends wholly on *accent*, as in English. That is, in a verse, an accented syllable receives the metrical beat. Thus, the modern iambus consists of an unaccented followed by an accented syllable; as αὐτός, καλή, πεινῶ. The trochee is the reverse of the iambus; as λέγω, τρώγω, λέγε, πίνε. The pyrrhic consists of two unaccented syllables; as the last two syllables of σηκό-νομαι. The spondee has two accented syllables; as τί εἶπες, κα-λῶς ἤρ-θες, που-λιὰ τῶ-ρα.

In Classical Greek, *time* being the basis of rhythm, isochronous feet admit, in many kinds of verse, of being interchanged with one another. In accentual rhythm, however, the number of syllables is fixed. If therefore a well-constructed verse apparently contains more than the requisite number of syllables, a contraction, in utterance, must take place according to the rules already given. (§§ 2, 2: 3.)

RHyme, although now generally employed by versifiers, is not an indispensable element. And in popular poetry it occurs but seldom.

*Rule for Rhyme.* The accented vowel-sound in the clausulas, together with the sound or sounds following it (if there be any), should correspond exactly; as κακός ψυχρός, ζωή φυλακή, καϊμένος ψημένος ξένος, ἀγαπούσε ἐγελοῦσε, πέρασε γέρασε, ξηράθηκαν μαράθηκαν, σώματα στόματα.

The most common rhythms are the *iambic* and the *trochaic*.

## IAMBIC VERSE.

### § 91.

The fundamental foot of the iambic verse is the iambus. One of the feet of a dipody, however, admits of being a pyrrhic.

Further, a trochee in the first place of a dipody does not seriously impede the iambic movement of a verse. But an arrhythmism ensues, if a trochee follows an iambus in the same dipody.

1. The *iambic dipody* is used in connection with other short iambic verses; as

Καὶ τὸν κεστόν.

Δούλον πιστόν.

2. The *iambic tripody* consists of three iamboes; as

Τὴν εἶδα χθές ἀργά. Acatalectic.

Νὰ πάη 'ς τὴν ξενιτειά. Do.

Ψυχῆς γαλήνην. Catalectic.

Χοροὺς Ἐρώτων. Do.



Verses consisting of two iambic tripodies catalectic are not very uncommon ; as

Ἐκεῖ μιὰ μέρα ποῦ τραγουδοῦσα,  
Καὶ τὸν μεγάλον Ἄρην ὑμνοῦσα.

The iambic tripody acatalectic is often subjoined to the iambic dimeter catalectic ; as

Ἔνα σαββάτο βράδν, μιὰ κυριακὴ ταχύ  
Πήγα νὰ σεργιανίσω μέσ' ἑς τὴν Ἑβραϊκὴν,  
Καὶ βρίσκω μιὰ Ὀβρησπούλα μόνη καὶ μοναχὴ.

Another specimen :

Τὴν εἶδες τὴν ξανθούλα ;  
Τὴν εἶδα χθὲς ἀργά,  
Ποῦ μπήκε ἑς τὴν βαρκούλα  
Νὰ πάη ἑς τὴν ξενιτειά.

3. The *iambic dimeter acatalectic* consists of four feet. The iambic dimeter catalectic is the same as the acatalectic without the last syllable.

Πλανήτρα Φήμη φθονερή,  
Φιδογλωσσοῦ φαρμακερή,  
Μηνύτρα τέτοιων τρόμων,  
Δὲν ἔσκανες ἑς τὸν δρόμον ;

The last foot of an iambic dimeter acatalectic admits of being a pyrrhic.

ὦ Ἐρωτ' ἀνθηρότατε,  
Γλυκὲ καὶ λαρώτατε.

4. The *iambic trimeter* consists of six feet. Its cæsure regularly comes in the middle of the fourth foot.

Ὅσα καστριά καὶ ἂν εἶδα | καὶ ὅσα λόγιασα,  
Σὰν τῆς Ὠρηᾶς τὸ κάστρο | δὲν ἐλόγιασα.  
Σαράντα πύργους ἔχει | ὅλο μάλαμα.

5. The *iambic tetrameter catalectic* is simply the dimeter acatalectic followed by the dimeter catalectic.

By far the greater portion of Romaic poetry is in this measure.

Μάννα μὲ τοὺς ἐννιά σου υἱοὺς καὶ μὲ τὴ μιὰ σου κόρη,  
Τὴν κόρη τὴ μονάκριβη, τὴν πολυαγαπημένη,  
Τὴν εἶχες δώδεκα χρονῶν κ' ἥλιος δὲ σοῦ τὴν εἶδε,  
Ἐς τὰ σκοτεινὰ τὴν ἔλουγες, ἑς τ' ἀφεγγα τὴν ἐπλέκες,  
Ἐς τ' ἄσπρη καὶ ἑς τὸν αὐγερινὸ τ' ἑς ἔφκειανες τὰ σγουρά της.  
Ἡ γειτονιά δὲν ἤξερε πῶς εἶχες θυγατέρα,  
Καὶ προξενιά σου φέρανε ἀπὸ τὴ Βαβυλῶνη,  
Νὰ τὴν παντρέψῃς μακριὰ, πολὺ μακριὰ ἑς τὰ ξένα.

O mother, thou with thy nine sons, and with one only daughter,  
Thine only daughter, well beloved, the dearest of thy children,  
For twelve years thou didst keep the maid, the sun did not behold her,  
Whom in the darkness thou didst bathe, in secret braid her tresses,  
And by the starlight and the dawn didst wind her curling ringlets.  
Nor knew the neighborhood that thou didst have so fair a daughter, —  
When came to thee from Babylon a wooer's soft entreaty.

(Μεταφρασθὲν ὑπὸ Κ. Κ. Φέλτωνος.)

## TROCHAIC VERSE.

## § 92.

The fundamental foot of the trochaic verse is the trochee. One of the feet of a dipody, however, admits of being a pýrrhic.

Further, an iambus in the first place of a dipody does not seriously impede the trochaic movement of the verse. But an arrhythmy ensues if the iambus follows the trochee in the same dipody.

1. The *trochaic tripody acatalectic* consists of three feet. The *trochaic tripody catalectic* is a tripody without the last syllable.

Πόθεν ν' ἀρχινήσω,	Acatalectic.
Φῶς μου, νὰ θρηνήσω,	Do.
Πῶς νὰ δυνήθῳ;	Catalectic.

(1) The trochaic tripody acatalectic and the iambic monometer are sometimes united into one verse.

Ἡ περιστερούλα | ἡ νύφη μας  
Κάθεται 'ς τὸν πόρο | καὶ τραγουδᾷ,  
Καὶ οὐδὲ νιὸ φοβάται | οὐδὲ ἀγούρο.

(2) Sometimes the trochaic tripody catalectic is subjoined to the trochaic dimeter acatalectic.

Βρὲ Μανόλη, βρὲ λεβέντη, | βρὲ καλὸ παιδί,  
Ὅμορφη γυναικα ἔχεις | καὶ δὲ χαίρεσαι;

2. The *trochaic dimeter acatalectic* consists of two feet. The *trochaic dimeter catalectic* is the same as the acatalectic without the last syllable.

Σὲ γνωρίζω ἀπὸ τὴν κόψι,	Acatalectic.
Τοῦ σπαθιοῦ τὴν τρομερή,	Catalectic.
Σὲ γνωρίζω ἀπὸ τὴν ὄψι,	
Ποῦ μὲ βία μετράει τὴν γῆ.	

3. The *trochaic trimeter* consists of six feet. Its cæsura regularly comes in the middle of the third foot, and sometimes in the middle of the fourth.

Τώρα τὰ πουλιά, | τώρα τὰ χελιδόνια,  
Τὴν αὐγὴ ξυπνοῦν | καὶ γλυκοκελαδοῦνε,  
Τώρα ἡ ἔμορφες | συχνολαλοῦν καὶ λέγουν.  
Ὅλες ἡ μελαχρινές | κ' ἡ μαυρομάτες.  
Εἰς βουνὸ θέλ' ἀνεβῶ | νὰ κάμω κῆπο.  
Κῆπο καὶ παράκηπο | καὶ ὠρηδὸ ἀμπέλι.

4. The *trochaic tetrameter catalectic* is simply the dimeter acatalectic followed by the dimeter catalectic.

Τί τιμὴ 'ς τὸ παλληκάρι ὅταν πρώτο 'ς τὴ φωτιά  
Σκοτωθῇ γιὰ τὴν πατρίδα μὲ τὸ ξίφος 'ς τὴ δεξιά.

